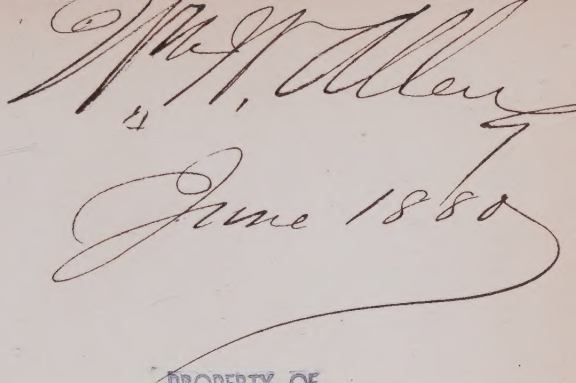

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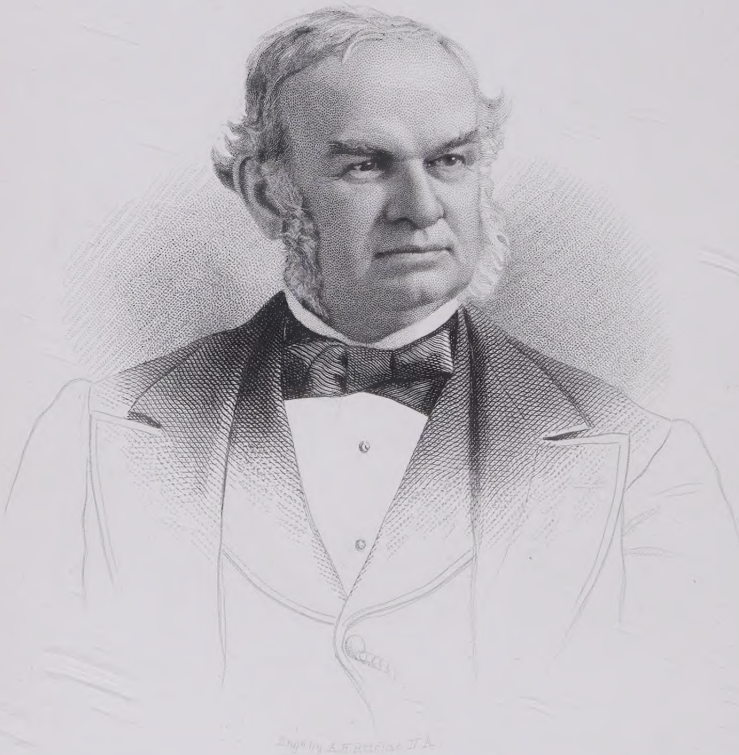

Very sincerely
Henry P. Haven

A MODEL SUPERINTENDENT

A SKETCH OF

THE LIFE, CHARACTER, AND METHODS OF WORK

OF

HENRY P. HAVEN

OF THE INTERNATIONAL LESSON COMMITTEE

BY

H. CLAY TRUMBULL

EDITOR OF "THE SUNDAY-SCHOOL TIMES"

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INTRODUCTORY NOTE.

No exhibit of a right spirit and of wise methods in any sphere of human activity is so effective as when shown in a life that has been actually lived. There is a temptation to question whether any ideal of a symmetrical character is practically attainable. It is useless to deny that what a man has been and has done is a possibility, in spite of all obstacles. Therefore it is that the best working model for Sunday-school superintendents is—a model superintendent. The subject of this sketch furnishes such a model; not a faultless pattern for exact reproduction, but an illustrative model to work by and to improve on. Mr. Haven might have been presented as a model man of business, as a model citizen, as a model Christian steward; for his course in each of those spheres was worthy of imitation. But his pre-eminent success was as a Sunday-school superintendent; therefore about that department of his varied activities the facts of this story of his life are clustered.

CONTENTS.

I.

BEGINNINGS:

Page

Of the Sunday-school System; of Mr. Haven's Life; of his Boyhood's Sunday-school; of his Business Career; of his Christian Course 1

II.

A COUNTRY SUNDAY-SCHOOL:

Its Unlooked-for Beginning; its Unpromising Field; its System and Thoroughness; its Advanced Methods; its Faithful Continuance; its Influence and Results; its Purifying by Fire; its Memorial Chapel 12

III.

A CITY SUNDAY-SCHOOL.

Exercises of Worship; Plans for Punctuality; Cultivation of Beneficence; Modes of Bible Study; Ways of Winning Souls; Outside Evangelism 25

IV.

METHODS AND HELPS:

In the Study; with the Teachers; in the Desk; with the Scholars; among the Records; at Special Services 39

V.

BUSINESS ACTIVITIES.

Page

Religion and Business; Whale Fisheries; Sea-Elephant Hunting; Guano Gathering; Seal Catching; Polar Researches; Railroading and Banking 91

VI.

PUBLIC SERVICES.

Outside Sunday-school Work; Lay Preaching; Arranging the International Lessons; Promoting Common-school Interests; Working with Benevolent Societies; In Denominational Gatherings; A Delegate to Great Britain; Political Services 120

VII.

BENEFICENCES.

Christian Stewardship; Systematic Giving; Enjoying Self-denial; Fidelity Tested; Provoking Others to Good Works; Giving by Proxy; A Providential Donation; Increasing the Ministry; Posthumous Charities 137

VIII.

CHARACTER AND CHARACTERISTICS.

Character in Perspective; Power of Concentration; Power of Disconnection; Power of Secretiveness; Attention to System; Geniality and Humor; Home Traits; Love of the Bible; Faith in Sorrow; Faith in Danger; Readiness to Forgive; Readiness to Depart 152

A MODEL SUPERINTENDENT.

I.

BEGINNINGS:

Of the Sunday-school System; of Mr. Haven's Life; of his Boyhood's Sunday-school; of his Business Career; of his Christian Course.

WHATEVER may be said of the early origin of church work for children as the germ of the modern Sunday-school, it is an unquestionable truth that the American Sunday-school system is a thing of recent growth. Its beginnings were at the close of the last century; its foundations were fairly laid in the first third of this. The men who gave it shape have but just passed away. Their number was not large at the best; and, apart from any interest in the men themselves, their methods of work are worth studying; for in them are the germs or the patterns of all measures and machinery which give highest promise of success in the Sunday-school field of to-day.

Recent origin of the American Sunday-school.

The story of Henry P. Haven is perhaps as well suited to illustrate the beginnings and progress, and

SECTION I. Beginnings.

A Sunday-school product, and a Sunday-school pioneer.

the possibilities and methods, of the American Sunday-school as that of any man who could be named. He was, in a sense, a product of the earlier American Sunday-school, and a pioneer in its later advances. He was a poor boy in the Sunday-school; he was an untrained teacher there; he was a superintendent before there were any such helps as now to a superintendent's work; he was a pioneer in plans of effort to build up and to conduct a Sunday-school; he was in church-school work, in mission-school work, in work in a scattered country neighborhood, and in work in a compact city centre; he was a rich man, and a busy one, who found time for Sunday-school work; he was a man of culture and an experienced worker in the Sunday-school; he was a man of inventive genius, continually trying new plans and appliances in Sunday-school service; he was a man of sound sense, of good taste, and of reverent Christian spirit in the selection and adaptation of means and methods of work; he was a teacher of teachers, a leader of institutes and normal classes; he was a student of the best literature of this theme from Great Britain as well as from America; he was a close and thorough Bible student; he had a wide range of personal observation in Sunday-school methods throughout his own land and abroad; he had an international prominence, as a member of the first committee appointed to select Bible lessons for the

Wide and varied experiences.

Sunday-schools of the English-speaking world. In fact, there is no person in the Sunday-school as scholar, teacher, or officer, in any condition of life or in any kind of community, who could not find a lesson for his guidance and ground for his encouragement in the labors and successes of this faithful and effective toiler. Moreover, if the writer of this sketch were asked to tell how, in his opinion, a Sunday-school teacher or superintendent could best discharge all the several duties of such a position, or to say who, so far as his knowledge extended, was, all things considered, the best pattern of personal Sunday-school work in its every department, he could not better answer the question than by pointing to Henry P. Haven, and giving the record of the man and his methods. Such a story is surely worth the telling. If rightly told, it is worth the hearing.

SECTION I. Beginnings.

The worth of a good model.

And, first, it is important to look at Mr. Haven's childhood; for it is in childhood that we find the germs of a man's true character; and commonly it is found that both his character and his course in life are given their supreme direction before he is seven years old.

HENRY PHILEMON HAVEN was born of substantial New England stock, in Norwich, Connecticut, February 11, 1815. When he was about four years old his father died. His mother—then a

Birth and parentage.

Section I. Beginnings.

second time widowed—was left with five children, and no property beyond her little home, comprising an acre of land, from the proceeds of which her annual income did not at any time exceed one hundred dollars. Henry was next to the youngest child; but, as the only son at home, he was early called to important responsibilities for the household. And for this he had reason to be thankful. "It is good for a man that he bear the yoke in his youth."

A farm-college course.

President Porter of Yale has said that the great advantage of a collegiate training to a young man is, that he learns to do what he ought to do at a proper time whether he wants to do it or not. In this sense young Haven had the benefit of a college course very early. From the time he was seven years old, he chopped all the firewood for the household. Being too small to swing an axe, he made a hatchet do double duty. He learned then the important Sunday-school lesson, that it is not so much the tools used as the way of using them that gives success, and that it is better to avail yourself of an instrument you can handle than to reach after one which is beyond your measure. At the age of eight the lad did nearly all the farm-work on the homestead. Not until he was fifteen years old did he have his first suit of new clothes. Until then old garments had been made over for him by his frugal mother.

He was little tempted to pride of dress or of personal display. His pride was an honest pride in caring successfully for his mother and sisters. He "felt like a king," he said, when his mother bought her first cow and it was given to him in charge. And he ruled well in his little kingdom — so well that God gave him larger power and greater possessions.

Ruling over a few things.

Beyond attendance at the imperfect public schools of that period, young Haven was for two terms at a select school, where the tuition was five dollars a term. To meet this expense he borrowed the money, which he returned from his earliest subsequent earnings. And from that time forward he had warm sympathy with young men who needed help in their honest struggle for an education. He was sure, from both experience and observation, that it did not destroy a young man's manliness or diminish his prospects of success in life to give him timely and judicious aid in the line of his noblest endeavors.

Wise borrowing

But it was to the Sunday-school — the school of the First Congregational Church of Norwich Town — that Mr. Haven owed most for the influences which, in conjunction with those at his godly New-England home, shaped his character and directed his course for good. He used often to say that it was the Sunday-school which made him. It would be better to say that he was one

Section I. Beginnings.

Co-operation of family and Sunday-school.

of the bright illustrations of the truth that a child trained in a good home and a good Sunday-school fares better, and is likely to do better, than one trained only in a good home; and that no home is so good that a child ought to be left alone to its influences when he can have in addition thereto the divinely ordained and the divinely directed influences of the Christian church in the church-school—the Sunday-school. The school of that first church which Mr. Haven attended had a history so peculiar as to be worthy of special mention just here.

About the time of Mr. Haven's birth, a little girl about twelve years of age—Harriet Lathrop by name—living near his father's house, was brought to a loving trust in Jesus, out of a family where none were yet Christian disciples. Soon after her open confession of faith, she went to New York, and there became acquainted with the Sunday-school work of Divie Bethune. Returning to her Norwich home, she gathered a few children to teach them on Sunday noons in the church gallery. The church authorities, unwilling to countenance such an innovation, ordered her to leave the church with her little charge. She went, accordingly, to the school-house near by; but she was shut out from that. Then she tried the court-house; but she was not unmolested there. Determined to persevere in what she

Contending with the rabbis.

was sure was a good work, she taught the children in the church porch until the way was finally opened for her to gather them again in the galleries. In that little Sunday-school, in its earlier and feebler days, Henry P. Haven received some of his first religious impressions, and learned to love that agency by which he subsequently did so much for the children's Saviour.

What came of one girl's faithfulness.

Think of this, you who are beginners in what seems an insignificant and an unappreciated service! Are your trials greater than were those of that little girl in Norwich? Would you ask for a greater reward than hers? Her father and mother and every other member of the family followed her into the church fold. She herself toiled as a missionary's wife in Ceylon — the wife of the Rev. Dr. Myron Winslow. At the fiftieth anniversary of the Sunday-school she organized, and with which she was at first driven from place to place relentlessly, the report was made that twenty-six ministers of Christ and hundreds of other Christian workers had already gone out from that nursery of piety, that training-school of devotion. Even if no other scholar than Henry P. Haven had been influenced and instructed there, would not the result have amply repaid for all the labor and trials through which that school was finally established? As its young founder welcomed into the heavenly throng that one scholar out of the

SECTION I. Beginnings.

group of boys and girls who were long ago taught in her Norwich home, as he came up rejoicing on a Lord's-day morning, bringing his sheaves with him, do you doubt that she praised God anew that her light affliction, which was but for a moment, had wrought out for her "a far more exceeding and eternal weight of glory?" Let none of you count your feeblest service unimportant, your weightiest trials in this cause worthy of serious consideration, in the light of such an example.

A new home, and a new work.

When young Haven was only fifteen, his mother moved to New London. There he was indentured to Major Thomas W. Williams, a prominent ship-owner and merchant of that seaport. The boy was to have ninety dollars for his first year's wages, one hundred and twenty for each of the next two years, and one hundred and fifty a year for the remaining period of his apprenticeship. Out of this sum he was to pay his board and other living expenses. There was not much temptation to extravagance in the disposition of that income! It would be easy to get up a labor riot on that scale of wages for the coal-heavers of to-day. But young Haven was less concerned about what he was getting than what he was doing. His anxiety was to fill his place rather than his pocket. The question with him was never, How little work will answer here? but always, How much can I here do to advantage? He hoped to have promo-

tion. He was determined to deserve it. As illustrative of his energy and of his honorable ambition, this incident may be mentioned. While he was youngest clerk, next above him was the book-keeper. When, soon after Haven began work for Major Williams, the book-keeper's time expired and a new engagement was made with him for two years more, Haven was disappointed that *he* had not been promoted. He actually went home to his mother in tears, and told her that he could now never get above a boy's place; the one chance of his life was gone. Nor is the boy's grief in this disappointment to be laughed at. Who has not had some such dark hour in his life-struggles over a cause as unimportant as this? He who cannot be disappointed through failure is not likely to make any high attainment in his sphere. But disappointment, however it grieves one, should never deter from new effort. It did not in the case of young Haven. He kept at his work, even though for a time with a heavy heart. Nor did he persevere in vain.

A bitter disappointment.

Before long the book-keeper gave up his place, and again there was hope in young Haven's mind. He then asked if he might try his hand at keeping the books. He was told that he was quite too young to manage them; but, on his pressing the point, consent was given to his making the attempt. Then it was that all his energies were

Fresh hope.

Section I. Beginnings.

fairly aroused to a great effort, and that he showed some of those qualities which made his life in so large measure a success and a pattern. During his trial at the books he had all his former work in the store to attend to; for he had not yet been promoted—he was only seeking to show that he deserved to be. He worked determinedly, early and late. On at least one occasion he was at the store until two in the morning, and back again for a new day at four. Such work by such a boy told. When the first of January came around, a yearly balance-sheet was drawn off more easily than ever before. *Then* his position was secure. He was clearly too valuable for the lowest place in such an establishment.

At it day and night.

Promoted.

At nineteen, when he was to have received one hundred and fifty dollars a year, his wages were unexpectedly advanced to four hundred dollars. When his apprenticeship was completed, at his majority, he was employed as a confidential clerk at five hundred dollars. Two years later he became a partner in the business establishment, in which he continued until his death. His industry, his energy, and his unflinching devotion to duty—not his genius, nor yet any remarkable opportunities—gave him a fair start in the business of his life. All that he gained he worked for. And he was willing to work for it. He did not expect to gain anything without work—hard work, persevering work.

So much for the boyhood and youth of Mr. Haven — the days of his training for efficient Christian service. It was in the latter part of his apprenticeship that he made a public confession of his faith in Jesus by a connection of himself with the Second Congregational Church in New London. He was already in the Sunday-school as a teacher, having been given that position when but fifteen years old; and he was conscientious in the discharge of its duties; but now he had it in his heart to do more. He was not contented to sit down in a well-organized city Sunday-school while there were so many neighborhoods yet lacking the privileges of that agency which he had first learned to prize in his boyhood's home.

Work looked for.

II.

A COUNTRY SUNDAY-SCHOOL:

Its Unlooked-for Beginning; its Unpromising Field; its System and Thoroughness; its Advanced Methods; its Faithful Continuance; its Influence and Results; its Purifying by Fire; its Memorial Chapel.

SECTION II. A Country Sunday-school.

ONE Sunday morning in May, 1836, Mr. Haven, then twenty-one years old, asked his superintendent, just before the opening of the school session, if he knew of any place where neighborhood mission work was needed in the country about New London. "Certainly I do," was the superintendent's reply. "A man is to call here this very morning from a district in Waterford to see if he can get some one to start a Sunday-school there. There is the place for you. Go with him." The suddenness of this opening startled Mr. Haven. He was at first disposed to consider the question further. "There's no time like the present," said the good superintendent. "The Lord wants you. Go at once." The young teacher went accordingly.

Work pointed out.

Work needed.

The district referred to was by no means a promising one for Christian activities. Although

the population there was scanty, rum-selling and drunkenness were common, and there were houses of vilest repute. It had been made a sink of iniquity by the worst class of evil-doers from the neighboring seaport town. Religious influences had been until then almost unknown there. They were by no means welcomed by a considerable portion of the little community. But a Sunday-school was begun there on the afternoon of that bright May day, with nine scholars and seven teachers, under the lead of the young and inexperienced but earnest and faith-filled superintendent from New London. The work thus initiated was never abandoned. Mr. Haven persevered in it until the end of his earthly course. He was preparing for the fortieth anniversary of that Sunday-school when he finally entered into rest.

Work persevered in.

In that little Waterford Sunday-school Mr. Haven did perhaps the most noteworthy service of his life—certainly the service which best exhibited his spirit, illustrated his methods, and evidenced the results of his labor as a representative Sunday-school worker. From the days of Naaman down, men have always been readier to undertake "some great thing" than to do a simple one as a test of their faith. There is some inducement to a young man to take charge of a church-school already established, or to organize a city mission-school where there is a prospect of

A good work unnoticed.

SECTION II. A Country Sunday-school.

rapid growth, and the stimulus of an observing multitude. He may even be prompt to start a new school in a country district, and to keep it up so long as it is a novelty and the weather is fair. But to go into a back district where, at the most, only a score or two of people may be gathered, and there to toil on, summer and winter, year after year, comparatively unnoticed, and with but small apparent results of work attainable, is by no means so tempting a service. It requires character and faith. It demands a spirit of consecration and a degree of earnestness and tenacity of purpose found only rarely among Christian disciples. Mr. Haven, however, more than met the fullest requirements of a service like this.

A good work well done.

Had Mr. Haven been in charge of Philadelphia's Bethany Sunday-school or the school at Akron, he could not have been more systematic and thorough or more quietly enthusiastic in his work than he was at Waterford. If, on the other hand, the best Sunday-school worker of to-day from Chicago, New York, or Plainfield, could look in upon that little school as it was planned and conducted by Mr. Haven forty years ago, he would be compelled to admit that comparatively few of the Sunday-schools of now, in country or city, are up to its standard of then, either in spirit or in wise methods of management and direction.

How the work was done.

The Waterford school was carefully classified. Scholars who belonged together were put together. Teachers were assigned to duty according to their special fitness. There was a uniform lesson in the school. All studied the same passage of Scripture. Exercises of worship were an important part of the school service—exercises in which teachers and scholars had a part with the superintendent. A select number of the Psalms were printed expressly for responsive reading in that school. Appropriate hymns were also printed for use there. Portions of Scripture were memorized and recited by all in unison. A register of the school membership was opened at the start; also a record of the attendance of each teacher and scholar separately; a running history of the school work and progress; and a special historical record of each member of the school. A teachers' meeting and a normal class were likewise started on the first day of the new Sunday-school. After the ordinary session of the school, the teachers were brought together in a class. The next Sunday's lesson was taken up and studied by them under their superintendent's lead—studied with a view to ascertaining both the substance of the lesson and the best methods of its teaching. A judicious system of marks and rewards was introduced into the school. All these plans looked to thoroughness and permanency. There was a completeness

Advanced methods.

SECTION II. A Country Sunday-school.

and symmetry about them which are only too rare in similar work at the present day.

Originality in plans.

When it is borne in mind that the methods of Sunday-school work of forty years ago were generally unscientific and primitive; that the helps to its prosecution were few; that a worker in this sphere was at that time largely dependent on his own ingenuity and good judgment in devising plans of action and in adapting old ones to new needs; that the superintendent of this Waterford school was at its start barely twenty-one years old; that until he was fifteen he had toiled as a farm boy, shut out from intercourse with the experienced Sunday-school workers of that period; that the school itself was in a country neighborhood, some four miles from the superintendent's home, where only three houses were in sight of its little brick school-house—when these facts are taken into account, can there be any question that very large credit is due to Henry P. Haven as a man of originality and wisdom in the department of Sunday-school method? Moreover, in view of his success, notwithstanding his limitations, is not his case an illustration of the truth that a Christian worker need not deem himself dependent on the latest inventions of other laborers in his sphere to enable him to fill his place acceptably wherever God has summoned him to service? If any man would do God's will, he shall have the opportu-

God honors willingness.

nity. God will honor and make effective the two talents or the ten which he brings with him heartily; and the Holy Spirit will teach him according to his needs and his faith.

But the Waterford school was quite as remarkable for its continuance as for its founding and its plans. Many a neighborhood Sunday-school which has been bravely started has dwindled away when the novelty of its organization has passed, and finally been wholly abandoned. Many another which has been flourishing in pleasant weather has been closed on the approach of winter. Indeed, a winter Sunday-school in the country was a rare exception forty years ago. When, however, the first winter of the Waterford Sunday-school came on, Mr. Haven looked the question of a vacation fairly in the face, as one to be settled on its merits rather than by the fashion of the day. Although the ride, or the walk, from his home might be a tedious one in mid-winter, he was sure that souls were as precious and Bible study as important in January as in July, and if a Sunday-school was worth having at one time it was worth having at all times. He therefore quickly settled on this basis of permanent action: So long as one teacher and two scholars would attend, he would keep up the school without a peradventure. When the number dropped below that, he would reopen the question for further consideration. From this

Winter sessions.

How many make a Sunday-school.

SECTION II. A Country Sunday-school.

decision he never wavered. Is not that a fair solution of the vacation question for any Sunday-school?

Summer and winter Mr. Haven went back and forth between his home and the Sunday-school. The school grew in interest if not largely in numbers. It gathered in well-nigh all who could be fairly counted of its proper field. Its influence on the neighborhood was obvious and delightful. Children were made glad, and were well taught in the school. Parents were drawn in as scholars, or drawn towards the teachers who did so much for their little ones. Homes were improved. Opponents of the school were turned into friends. The district gained a new character and a new name. From being one of the most unpromising it became one of the most satisfactory neighborhoods in all its region of country. It was after a while as well known for the sobriety, uprightness, and religious standing of its people as it had been for the evil deeds of those who resorted there. That Sunday-school, as a lamp lighted in a dark place, gave a very clear and steady if not a very brilliant light. It cheered the hearts of those on whom its rays beamed constantly, even though it did not dazzle the eyes of a multitude. It was kept always burning, always well trimmed.

A changed neighborhood.

A steady light.

Occasional preaching was provided, together with general services of worship, in connection

with the Sunday-school. An inquiry meeting following the Sunday-school was frequently held in a neighboring farm-house kitchen, and this with excellent results in bringing scholars to the point of Christian decision. There on one occasion a young woman in an adjoining room, who heard Mr. Haven, through the thin partition, pointing the way of life to a group of children, and pleading with and for them in the name of Christ, was so touched by his words of entreaty that she yielded herself to the Saviour and found peace in believing. Young and old were brought into the fold of Jesus from that school, professing their faith by uniting with neighboring churches of one denomination or another. One lad, an Irish Roman Catholic, who was at work as a farmer's helper in the vicinity, was led to trust himself to the Saviour; and then, prompted and helped by Mr. Haven, he studied for the ministry, and became an earnest home missionary in the West.

Spiritual results.

Thus the years went by. Mr. Haven's business responsibilities increased. He married, and had a family to look after. He was called to varied and engrossing public duties by his town, his city, and his state. Important private trusts were confided to him. He was chosen superintendent of the Sunday-school of his church in New London. He neglected none of these responsibilities; but for none of them, nor for all, did he suspend his work

Growing responsibilities.

Section II. A Country Sunday-school.

at his "Gilead Sunday-school" in Waterford. In May, 1861, the writer of this sketch attended the twenty-fifth anniversary of that school and listened to the quarter-centennial report of its superintendent. Not once a year on an average had the school intermitted a session, including an occasional suspension on account of a funeral in the vicinity. On 1099 of the 1279 sessions of the school had Mr. Haven himself been present, notwithstanding his varied private and public labors, which rendered his occasional absence inevitable. Of the 418 persons who had up to that time been members of the school, more than 100 had united with various churches elsewhere; while four who had come into the school as scholars were already in the gospel ministry or were preparing for it. Yet the entire membership of the school had averaged during its twenty-five years only thirty-seven —twenty-nine scholars and eight teachers. Soon after that anniversary the old school-house was destroyed by fire; but another and better one was soon built in its place, the Sunday-school meanwhile meeting weekly in a private house. The fortieth annual report of the school, which was in preparation when Mr. Haven died, showed that in all 648 persons had been members of the school; that of the 2086 Sundays in the forty years of its existence, school sessions had been held on 2055; and that in nearly nine years no

Persistency.

Burned out.

session had been intermitted for any cause whatever.

Progress.

Improvements in his methods of working at this school were adopted by Mr. Haven as the years went by. Certainly as early as 1860, he had a schedule of uniform lessons for the entire year printed and distributed in advance. A carefully arranged order of service, with responsive and alternate readings and united recitations for every Sunday in the year, was printed annually. A missionary association in connection with the school was organized and well worked. Monthly "Sunday-school concerts" for general exercises of worship and Bible recitations, with addresses to the young, were conducted with variety and good judgment. Special exercises for Christmas and Easter were annually arranged. Skilfully directed quarterly reviews came to be a feature in the school. And so with many another improvement.

Sabbatical years.

One custom of the school which indicated its permanent character was this: At the close of his first year's service the superintendent gave a Bible as a token of regard to each scholar who had been in the school from its beginning. He promised a similar gift to all who should attend for the next seven years. This plan of seven-year gifts he pursued to the last. In 1872 at least one person received his fifth token of that sort; and four years later, when the school had passed its fortieth

anniversary, he was still a member of the school. That system of rewards was certainly as prudent as it was unique.

A new chapel.

It was in Mr. Haven's mind to erect a commodious and attractive chapel for the Waterford neighborhood, where he had labored so long and effectively. Only the day before his death he was occupied over the details of a contract for its building. His purposes were subsequently fully carried out by his family in conjunction with the people for whose benefit the chapel was designed; for it was ever Mr. Haven's habit to stimulate others to beneficent activity rather than to do for them in such a way as to lessen their sense of responsibility and privilege. The son of one of the earliest scholars gave the land for the chapel. The people of the vicinity prepared the ground and laid the stone-work of the foundation. The chapel itself was erected in the name of Mr. Haven by his family. Its furnishing was by the ladies of the neighborhood. The bell and clock and a memorial window were given by the widow of a former partner of Mr. Haven—first a scholar and then a teacher in the Sunday-school there. A handsome wall-tablet in memory of Mr. Haven was the gift of the Sunday-school.

A dedication service.

At the dedication of the new chapel, September 24, 1876, the order of service, including responsive readings from Scripture, was, in the main, one

which had been arranged by Mr. Haven for a similar service in a new building not long before erected for his New London school. But there was an impressive addition in the following responsive readings from Chronicles, rendered peculiarly appropriate by the circumstances of the chapel building:

Superintendent. Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: As for me I had in mine heart to build an house of rest for the ark of the covenant of the Lord, and the footstool of our God, and had made ready for the building. But God said unto me, Thou shalt not build a house for my name.

School. And it shall come to pass when thy days are expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which ... shall build me an house.

Superintendent. Now therefore in the sight of all Israel, the congregation of the Lord, and in the audience of our God, keep and seek for all the commandments of the Lord your God: that ye may possess this good land, and leave it for an inheritance for your children after you forever.

A fitting monument.

And now that beautiful chapel stands on the scene of the forty years' faithful labor of Mr. Haven, as a fitting monument to his memory. Its suggestive history shows, incidentally, the evangelizing and edifying power of a neighborhood Sunday-school — an undenominational gathering for Bible study and worship — as a centre of religious influence and activities for an entire community, throughout at least the period of a full generation. And it well illustrates what can be

Section II. A Country Sunday-school.

done in a country Sunday-school, and through a country Sunday-school, by the persevering endeavors of one man in a quiet and undemonstrative way. Mr. Haven remarked at one time, that not until after that little school had been more than twenty years in existence did it ever occur to him that his work in it was in any degree remarkable; and then only because of the repeated comments on it which were made by one who was familiar with all of the Sunday-schools in the state. He added, modestly, that the most that could be said for it, after all, was that it showed "patient continuance in well-doing." More impartial observers than he will say that it showed a great deal more than that; but if that, indeed, were all, it should be remembered that "to them who, by patient continuance in well-doing, seek for glory and honor and immortality" God will render "eternal life." God is faithful that promised.

Patient continuance.

III.

A CITY SUNDAY-SCHOOL.

Exercises of Worship; Plans for Punctuality; Cultivation of Beneficence; Modes of Bible Study; Ways of Winning Souls; Outside Evangelism.

Section III. A City Sunday-school.

A new charge.

After Mr. Haven had been more than twenty years in charge of the neighborhood Sunday-school at Waterford, he was urged to become superintendent of the Sunday-school of the Second Congregational Church (the church of which he was a member) in New London. This he consented to do without abandoning the other school — the city school holding its session in the morning, and the country school in the afternoon.

A new model.

Mr. Haven entered upon his new duties in January, 1858. His experience in the country Sunday-school was of important service to him in his city field. The various methods of work which he had originated or adopted for the smaller school were easily adapted to the requirements of the larger one. Very soon his city Sunday-school was as good a model in one sphere as his country Sunday-school had long been in another. The same system and thoroughness prevailed here as there.

SECTION III. A City Sunday-school.

And he was as devoted and as persistent in this work as in that.

Worship and study.

The New London school met at 9.15 in the morning, an hour and a quarter before the forenoon church service. Worship was an important element in its exercises. All had a part in its responsive readings. A uniform lesson was studied by all the classes. There were three departments in the school—the primary or the infant class, the intermediate or the main school, and the senior or the Bible classes. During the opening and closing exercises these departments were all within sight and hearing of the superintendent, but during the lesson-hour they were separated. Systematic Christian giving was a part of the school training. A teachers' meeting on a week-day evening for the study of the lesson was deemed essential to the

Records and printing.

school's efficiency. Close attention to records and statistics was a part of the plan by which the school was enabled to hold its own and to make steady progress. The printing-press was counted an important aid in the school work. Orders of service, certificates of various kinds, blanks for the teachers' use and for the library, cards of notification for sending out by the superintendent, plans of special exercises, reports, and other printed matter, were freely and wisely used. There

Supplemental gatherings.

were monthly Sunday-school concerts, periodical missionary meetings, Christmas and Easter ser-

vices, week-day evening gatherings for practice in singing, midsummer and midwinter social assemblings of one sort or another, and various other occasional services and gatherings in conjunction with the school work.

Getting a start.

The plan of exercises adopted soon after the New London school was fairly in Mr. Haven's hands was as follows: Half an hour or so before the school session the superintendent was at the schoolroom. The singing leader was also there. So, ordinarily, was the pastor. If no one else was present, these three would begin the singing of a familiar hymn. Teachers and scholars as they came in would join in the singing. Hymn after hymn would be sung in this way until the time for the school opening. By this means restlessness and frivolous conversation during the time of assembling were obviated, unity of thought and feeling was gained, a cheerful and reverent spirit was promoted, and the attractiveness of the room was increased to those who were early in attendance.

Opening exercises.

At precisely fifteen minutes past nine the superintendent tapped his bell for attention. Having waited until there was perfect silence, he began the exercises by reading distinctly three texts of Scripture—the verse for the day in each of the three collections of daily texts used in the different departments of the school. (This, it will be remembered, was before the days of the Inter-

SECTION III. A City Sunday-school.

national lessons.) The entire school read unitedly, under his lead, brief selections of Scripture from printed slips. A chant followed; then a hymn of worship. Brief prayer was offered by the superintendent, or by a teacher previously notified of his designation, closing with the Lord's Prayer, in which all joined audibly. A psalm was read responsively by the superintendent and the school. Then came the school announcements for the day. Changes in the classes were mentioned. The names were given of new teachers and scholars, and of those who had left the school. All classes which had been present in full membership the Sunday previous were named. Notification was made of special meetings in which the school had an interest. These opening exercises occupied not more than fifteen minutes in all. Three quarters of an hour of uninterrupted Bible teaching followed. Then, at a tap of the superintendent's bell, the school once more gave attention to the desk. A few well-considered comments on the lesson of the day, enforcing one of its main points, or a few carefully arranged questions from the superintendent, closed the teaching exercise. The day's attendance in the various departments of the school was announced. A hymn was sung. The school was closed in season for the morning service in the church above the schoolroom. The entire school session was an

Closing exercises.

hour and a quarter long. The Scripture selections read in unison, those chanted, and those read responsively were the same for six months consecutively. Then a new arrangement was made. By these repeated readings of the same verses for so long a time the school was almost insensibly gaining in the treasure of well-memorized Bible-words. And it was a custom to recite the verses without the use of the printed slips on the Sunday before one set of selections was displaced by a new one. Special providences affecting the interests of the school or of its members were sometimes recognized by added readings or recitations of Scripture in the opening school service. For example, after the school was deprived of its home by the burning of its church edifice in March, 1868, and was meeting week by week in rooms generously tendered for the time being by the church of another denomination, there was for several months a recitation, in the opening service each Sunday morning, of the appropriate words, from Isaiah lxiv, 11, "Our holy and our beautiful house, where our fathers praised thee, is burned up with fire, and all our pleasant things are laid waste."

Scripture readings.

Punctuality was made prominent by Mr. Haven as a duty of those who belonged to his Sunday-school. He had little hope of securing a good school without the faithful attendance of its

Securing an attendance.

SECTION III. A City Sunday-school.

members. In this particular, as in every other, he sought to cultivate assiduously the habit desired. He did not depend on his exhortations to punctuality. He trained both teachers and scholars to a sense of its importance and desirableness. A close record of the attendance of each member of the school was preserved, and its leading facts were statedly made public. Lists of those who had been present every Sunday, and, again, of those present at least forty Sundays in the year, were printed annually; and persons who deserved special mention for their fidelity in attendance were sure to receive it, year by year. A class feeling on the subject was fostered by the mention, each Sunday morning from the desk, of those classes which had been present in entirety the week before. So strong did this class sense of responsibility become in the school that on at least one occasion four of the boys in a class took their fifth classmate in hand for his frequent non-attendance. They said to him, "The others of us are always here. You stay away so often that you keep our class record down below the average. Now you've got to do one of two things—either come regularly to Sunday-school or quit this class. We shall be glad to have you stay with us; but we can't have you keep us back, if you will be always behind." No rewards were offered for punctuality; but the prominence given to well-

A backward boy.

Taking excuses.

doing in this line proved the highest stimulus to all. One Sunday morning a letter came to the superintendent from a boy twelve years old, saying that he had never missed a Sunday's attendance since he joined the school, but now he must stay at home, for he was threatened with scarlet fever. He was sorry for his detention, and he wanted his superintendent to know its reason. Mr. Haven brought this letter before the school, and, in commending its spirit, announced that thenceforward a letter from a scholar giving a good reason for his absence should be accepted as his representative, and the scholar should be counted present by letter, his name being marked L on the school records. Summer and winter together that school came to average in attendance nearly eighty per cent. of its aggregate membership, and in favorable weather nearly ninety per cent. of all on its rolls would be present. This was no spurt of enthusiasm for a brief season; it continued for years together. Before Mr. Haven's death, three scholars were named as present every Sunday for more than ten years, two scholars for more than seven years, one for more than six years, five for more than four years, and three for more than two years. More than one tenth of the school members were among those present every Sunday in the year, and more than half were of those present at least forty Sundays out

A high average.

SECTION III. A City Sunday-school.

of the fifty-two. It need hardly be said that the idea of a summer or a winter vacation in that Sunday-school was not so much as named while Mr. Haven was its superintendent. There was patient continuance in well-doing there as well as at Waterford.

Training to beneficence.

Beneficence was also cultivated carefully by Mr. Haven. A "Henry Martyn Missionary Association" was formed, with an organization distinct from the school, yet including the same membership. Weekly contributions to the funds of this association were made by the classes severally. It had its regular quarterly meetings, with reports of receipts and charities. A missionary of the American Sunday-school Union in the West received a portion of his support from its funds, and corresponded regularly with its members. Occasional special offerings were also made to various objects of benevolence in the home and foreign field. By-and-by there came a new call for giving. The church building was destroyed by fire. A new house of worship must be built, and all needed to bear a part in the work. Mr. Haven promptly secured the organization, in the school, of a "Building Aid Cent Society." Its members were in four classes of givers. The first class were to pay one cent a month, the second class one cent a week, the third class one cent a day, and the fourth class two cents a day. No

member was allowed to give more than the last-named sum. Certificates of membership were issued to the donors, and the collections were taken up in the school, Sunday by Sunday. About two hundred and sixty persons entered into this plan, and the aggregate of their donations for the year of its trial was upwards of twelve hundred dollars. This giving did not meanwhile interfere with the contributions to the funds of the Henry Martyn Missionary Association. A little later yet another plan of giving was initiated. In December, 1869, after the work of the Building Aid Cent Society was completed, Mr. Haven proposed that the teachers and scholars should, instead of receiving gifts on Christmas, "remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive,'" and make an offering for the furnishing of the new rooms then preparing for them. The proposition met with favor, and from that time forward a Christmas service of worship, with a Christmas offering to some deserving cause, was a feature in the annual school plans. After a time, Mr. Haven came to feel that systematic and consecrated giving was better than giving under any pressure of special appeal or of peculiar attractiveness in the object of charity; so he introduced the "envelope system" of giving. Weekly class offerings were made, in envelopes, to a common charity fund, with the understanding that all

Christmas giving.

Section III. A City Sunday-school.

the money received was to be applied to outside Christian beneficences—none of it to be used for school expenses. It was soon found that there was a gain by this plan, both in the aggregate of receipts and in the relative number of regular givers, over that formerly in vogue in the school. So there was progress in the matter of consecrated giving as well as in punctual attendance.

Training in Bible study.

But no attention to formal worship, to punctuality, and to beneficence, no effort at training the young in that school to be always present, to join in responsive exercises, and to give as God prospered them, took precedence of the first and greatest work of the school. That was a Bible-school, gathered for the systematic and reverent study of God's word, to the end that those who had a part in it might grow in the knowledge of that word and in the love and likeness of the Lord Jesus Christ. The Bible was the text-book of the school. Its study there was systematic and thorough, promoted by examinations and reviews in both class and desk. The spirit of worship pervaded all the exercises. And no effort was spared to impress each scholar with a sense of his individual responsibility to God and to win him to the step of personal Christian decision. Nor was he neglected when fairly in the church fold. The words of the superintendent at the close of the school hour gave emphasis to the spiritual teach-

ing of the lesson for the day, or pressed home some pungent thought suggested by the death of a scholar or teacher, or other special providence which had prominence for the time in the minds of those present. The teachers were counselled to converse with their scholars individually, at their homes or elsewhere, on the subject of personal religion. On particular occasions the teachers were addressed by the superintendent through a circular letter urging attention to this duty and giving hints as to the methods of its performance. Sunday-school prayer-meetings on a week-day evening were at times held for months together; and, again, there were inquiry-meetings at the superintendent's house for those whose interest in personal religion had been awakened. And there were classes of inquirers and young converts banded together for mutual prayer and conversation. Tracts and other religious reading were often judiciously distributed in the school. Mr. Haven himself, with all the pressure of his varied duties, took time to teach a class in each of the schools which he superintended; and he was as faithful and zealous in his care for the individual souls thus in his personal charge as if he lived for nothing else. When asked on one occasion how he managed, with all his other work, to meet his scholars on a week-day for religious conversation, as he had mentioned doing, he explained his meth-

Working for souls.

An early call.

SECTION III. A City Sunday-school.

od in this way: "Well, it wasn't an easy matter. I told them, to start with, that my only time for seeing them was before six in the morning, for every hour after that was fully engaged until ten in the evening. But I thought that, if they looked at this thing aright, they'd be willing to get up extra early for one morning to fairly consider it; and I wasn't mistaken. They came to my house by appointment soon after five. We had a delightful hour together." With such work as this doing by superintendent and teachers, it was clear that no attention to machinery and methods in the running of this school hindered the highest devotion to the spiritual welfare of its members.

Training to church attendance.

This school was a church school, and as such it was as carefully run in conjunction with the other departments of the church work of which it was a part as the Waterford school was run independently. Its regular sessions immediately preceded the forenoon church service, and a large majority of those present went directly from the schoolroom to the sanctuary. The duty of faithful church attendance was frequently enjoined by the superintendent, and he asked reports from his teachers of the number of their scholars who were regularly in this habit. For years the pastor of the church — the Rev. Dr. George B. Willcox — was accustomed to attend the school sessions; also to preach to the school on one Sunday

Section III. A City Sunday-school.

evening of each month. Once a month, also, the Sunday-school concert, with its general exercises of worship, its topical recitation of Bible texts, and its addresses to the young, occupied a Sunday evening. On the other Sunday evenings of the month the members of the school would gather at the church before the regular service to sing Sunday-school hymns under an efficient and enthusiastic leader. The church made ample provision for the school, and counted it an important portion of its charge. The school, on the other hand, was a constant feeder to the church, increasing its congregation and gradually swelling its membership.

Power of a good example.

The influence of such a school as this could hardly fail of extending itself for good far beyond its immediate bounds. It was an illustration of the value of system and thoroughness. Its methods commanded attention and were imitated in other schools. They were reported in Sunday-school periodicals and at conventions and institutes. Its opening and closing exercises were copied far and near. It is, indeed, not too much to say that these did a great deal towards giving larger prominence to the element of worship in the Sunday-school and in shaping the general character of the exercises of the superintendent's desk throughout the United States. And other schools—mission schools in the city, or neighbor-

SECTION III. A City Sunday-school.

A banian growth.

hood schools in the country—were superintended by those who studied and taught in Mr. Haven's Sunday-school. At one time four members of his school were thus superintending other Sunday-schools at different hours of the day; while scores of those who had been members were preaching the gospel or were superintending and teaching in the Sunday-school elsewhere. If Mr. Haven had never done anything more for the cause of Christ than he accomplished in and through that church Sunday-school, he would have left a glorious record of Christian service; but that was only a single item in his varied and fruitful labors for the honor of his Master and the welfare of his fellows.

IV.

METHODS AND HELPS:

In the Study; with the Teachers; in the Desk; with the Scholars; among the Records; at Special Services.

SECTION IV. Methods and Helps.

WHEN a man has been successful for a series of years in a given line of service, there is always something to be learned from his peculiar methods of work; for there is no such thing as a permanent success without a reason for it. Men do not stumble into the right way of overcoming obstacles; nor do they build up an abiding structure without a wise plan. He who has made large attainment and steady progress in any department of life has done so through the judicious use of well-chosen instrumentalities. What he did, and how he did it; what things he used, and how he used them—are points worth considering by those who would achieve like results in a similar field. Yet, with all this, every man must finally be himself, and do his own work in his own way, if he would have success. No other man's methods ought to bind him in his work. The advantage to be gained from a study of the methods and helps of another is in considering their sugges-

Being one's self.

Section IV. Methods and Helps.

tions, not in following them blindly. Mr. Haven was an exceptionally intelligent pioneer in ways of working as a Sunday-school superintendent.

Always on the watch.

Moreover, to the last he was constantly on the watch in every direction for new plans and better agencies disclosed in the experience of others. Hence, even though he ought not to be accepted as a sure guide, there is much to be learned from the methods he pursued and the helps he adopted in the varied Sunday-school labors of his city and country fields.

IN THE STUDY.

Making ready to do.

Mr. Haven's first care was to prepare himself thoroughly for whatever he had to do. This preparation included the deciding what was to be done and the learning how to do it. All this was attended to before the time came for speech or action. He never went to his Sunday-school without knowing before he left home just what he was to do at every step in the school exercises. He knew what hymns were to be given out, what Bible selections were to be read, who was to offer prayer, what announcements were to be made, what he was to say to the school, and how long he was to be in saying it. He never stood in his desk waiting for one minute to think what should be done or said next; that had been settled beforehand. Commonly a memorandum was made

Having a plan.

of all these points. At his home he noted on a slip of paper the order of exercises for the coming Sunday. Even when he used a printed form of service, he noted separately the hymns and special readings, the notices, the person who was to pray, and the outline of his brief address, or the order of his examining questions, for the day. To all of these things he gave careful and prayerful thought. Whatever of success he had in this line of service was the result of downright study with a consecrated purpose. What superintendent ever won success in any other way?

An humble start.

It is to be remembered that Mr. Haven began his Sunday-school work without an education, without books, without money, and without leisure. He had, at the start, no well-supplied library, no acquaintance with the contents of books, no time to devote to study if books were available, and no means for the purchase of books. His early circumstances were no more favorable to success than those of the humblest young man who reads this story of his well-doing and wishes he could do as admirably. But Mr. Haven obtained first a Bible and a hymn-book, and until he secured other helps to study he made excellent use of these. He would take time when work pressed hardest—take it from eating or sleeping if necessary—to study his next Sunday's lesson. Unless he knew that lesson well enough to teach

SECTION IV. Methods and Helps.

it, he did not consider himself ready to lead the teachers in its study, nor yet to lead the school in timely opening and closing exercises while it was under consideration there. Lesson-study with his limited advantages and the few helps at his disposal was no slight undertaking; but he was prayerful and persistent in it, and of course he was successful. This method always brings success in Bible study.

A growing library.

As he gained in means, Mr. Haven added to his stock of books, and all the books which he purchased he made intelligent use of. Gradually he accumulated a well-selected library. The more he learned, the more he wanted to learn. His growing experience helped him to better methods of study, not to getting on without study. Each year found him giving more time, week by week, to preliminary work for his Sunday duties. Latterly he was a careful reader of the best of the multiplied helps to the study of the International lessons, yet without neglecting the fresh study of the Bible. His opening and closing exercises; his special plans for review Sundays, for monthly concerts, for school anniversaries, and for Christmas and Easter services to the latest year of his life—cost him quite as much labor as anything of the sort in the earlier days of his school work. Forty years of experience made him value only the more highly his work at home over what he

was to do in the schoolroom. It in no degree lessened his dependence on careful preliminary study. If more superintendents would give as much time to close and prayerful preparation for their Sunday-school duties as Mr. Haven averaged during all the long years of his faithful service, such success as crowned his labors would not be so rare. The trouble is that, as a rule, the less genius a man has, the less he is willing to work. The man of inferior talent commonly wants to get on as well as the superior one without giving as much time to it. Mr. Haven did have a certain amount of genius; therefore he worked hard to make himself ready for whatever he had to do.

Genius means work.

He was methodical to the last degree in study, as in everything else. Every book or paper in his library had its well-known place — a place where it would be most available for convenient use in the snatches of time he could give to study. If a book of reference lacked an index, he would carefully compile one in manuscript, or have it compiled for him. Not being satisfied with any of the existing collections of hymns for Sunday-schools, he arranged one to his own liking with a great deal of study, and had it printed for private circulation. He would select one hymn for each Sunday, as appropriate to the lesson, for three months, in advance; and print a list of these on cards to hand to teachers and scholars, that all might com-

Everything in its place.

Section IV. Methods and Helps.

mit those hymns to memory—one each week. On special occasions, such as the death of a scholar or teacher, or the entering of a new schoolroom, he would compose an appropriate hymn, or secure the composing of one. All this took time. Of course it did. But Mr. Haven always found time for whatever he felt must be done. Every man does this.

Finding time.

WITH THE TEACHERS.

No man can carry on a Sunday-school all by himself. Nor can a Sunday-school be carried on with one spirit and one plan unless all who have a part in its direction are agreed as to the work to be done, and as to the proper way of doing it. A superintendent must count much on the help of his teachers; and he must have his teachers often together for mutual counsel and study, if he would have his school a unit and effective for its best service. Mr. Haven understood this. He knew that a good Sunday-school without a weekly teachers' meeting was not a possibility. He never attempted anything of the sort in all his forty years' experience.

The teachers' meeting.

In his country Sunday-school, where the widely scattered teachers could not well be brought together on a week-day evening, Mr. Haven held his teachers' meeting at the close of the ordinary Sunday-school session; and at that time the next Sunday's lesson was taken up for preliminary ex-

amination. In his city school, the teachers' meeting was at his house on Saturday evening. No pains on his part were lacking to make it a success. It was not a teachers' class taught by the superintendent. It was a gathering of teachers led by the superintendent in a mutual examination of the lesson, and in consultation over methods of its teaching. It was largely conducted by questions on the superintendent's part—answered freely by the teachers, who sometimes were, and sometimes were not, called on by name. The effort was to bring the teachers to help each other to a common understanding and use of the lesson. They were not together to hear what their superintendent should tell them. What each had gained in separate study was brought there for the benefit of all. The superintendent's work was to draw out the results of their study, and to see to it that any erroneous views were corrected as quietly as was consistent with effectiveness.

All having a part.

Mr. Haven's good sense and tact were shown to peculiar advantage in the conduct of his teachers' meetings. A single illustration of this will suffice—with the use of other names than the real ones, for obvious reasons. The lesson for the evening was "The Healing of Blind Bartimeus." "What city had Jesus visited?" asked Mr. Haven. "Jericho," was the answer. "As he passed out from Jericho, who was sitting by the way-

Drawing them out.

Section IV. Methods and Helps.

side?" "Blind Bartimeus, the son of Timeus."—"For what was he sitting there?" "To beg."—"Mr. White, why do you suppose that Bartimeus sat there and begged instead of going to the Jericho blind-asylum?" asked Mr. Haven, with the intention of bringing out the truth that there were no blind-asylums until Christianity developed them. Unexpectedly, however, the answer came back, "Well, I suppose he had the feeling that he didn't want to be in an asylum." Instead of hastily correcting this error so as to mortify or embarrass the teacher, Mr. Haven showed no sign of surprise, but quietly turned to one of his more intelligent teachers with the question, "Miss Green, if Bartimeus had overcome any prejudice of this sort which he might have entertained, do you think he would have found any blind-asylum in Jericho to go to?" "I had not supposed there was anything of that nature there at *that* time," was the kindly, considerate reply. "Is it your idea, Mrs. Black," asked Mr. Haven of yet another bright teacher, "that blind-asylums were yet started anywhere in the days of which we are studying?" "No, sir," was the response; "I have understood that such institutions for the care of the blind, and the deaf and dumb, and the insane, were the outgrowth of Christianity." And so the desired truth was gradually brought out, under Mr. Haven's judicious lead, without disturbing the

Jericho asylums.

feelings of the one who had been in error at the start. And this was a specimen of his wise methods of helping his teachers to a higher attainment in study.

After the lesson had been gone over in the teachers' meeting, Mr. Haven would bring out some methods of its teaching by calling on one intelligent teacher or another to say how he or she would use it in the class. "Miss Gray, you have a class of bright boys. What points for them do you find in this lesson? and how are you going to teach them?" Or, again, "Your scholars are all church members, Mr. Brown. How are you going to use this lesson for their benefit?" In this way the teachers' meeting conjoined the best work of the normal class with that of the class for lesson-study, combining the main features of both the preparation class and the practice class of the English workers.

Show how you do it.

No teachers' meeting is kept up for a series of years without hard work. Not only must the exercises be made uniformly attractive, but there must be often renewed effort on the superintendent's part to stimulate the flagging zeal of teachers in sustaining it, and to secure the attendance of all who ought to share its benefits. Mr. Haven did not forget this. At the opening of the new year, a few months before his death, he addressed a circular letter to his teachers on this subject, re-

Urging attendance.

SECTION IV. Methods and Helps.

porting the attendance at the meetings of the year before, and adding this appeal:

"I am sure that all the teachers desire to prepare themselves before they commence their important duties; and I do not believe it is possible for them to obtain as much help or assistance in that preparation in the same time in any other way as they can do by meeting with us for the mutual study and examination of the lesson, for one hour, on Saturday evening, at eight o'clock. Will you not make a special exertion the present year, and encourage your superintendent and fellow-teachers, at least by your presence, if not by your counsel and thoughts, at our weekly meetings?"

Will you come?

On the first Sunday of his superintendency at the little school in Waterford, in May, 1836, Mr. Haven organized a teachers' meeting and normal class for the benefit of those who were his co-workers there. Forty years later, his last work on earth was in leading the teachers' meeting of his city Sunday-school in New London. That was a good way of beginning Sunday-school work. That was a good service to close life with. The superintendent who has not started a teachers' meeting in his school has not begun to live as he ought to. The superintendent who has no teachers' meeting to lead is not ready to die.

A life-and-death matter.

In seasons of special religious interest Mr. Haven would gather his teachers at his home for consultation and prayer over the scholars of their charge; or he would ask them to visit their scholars personally to talk and pray with them concern-

Let us pray!

ing their spiritual welfare. One of his circular invitations to the teachers reads thus:

"You are kindly invited to attend a meeting of the teachers, at my house, on Wednesday evening next, at half-past seven o'clock. The meeting will have special reference to the religious interest recently manifested in the school, and each teacher is requested to report—

"The number of scholars in his or her class who are church members.

"The number who have recently indulged a Christian hope.

"The number who are thoughtfully considering at this time their own religious state.

"If you are unavoidably detained from the meeting, please send in your report."

A loving reminder.

And again, on the Monday after a Sunday's session of unusually tender feeling, he wrote thus to each of the teachers who had been present:

"DEAR FRIEND,—The interest in personal religion now pervading our dear Sunday-school is of such a deep and tender nature that I feel warranted in inviting and urging each teacher to special personal effort at this time to gather in the harvest.

"'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.'

"Will you allow me to suggest that during the present week you have personal conversation with your scholars, and, when you can do so, have a religious class-meeting with them at your own house?

"Thanking you for your uniformly kind co-operation in our Sunday-school work, and for your sympathy and presence in our school yesterday morning, when the Lord made our hearts so glad,

"I remain, yours in the fellowship of Jesus,

"HENRY P. HAVEN."

SECTION IV. Methods and Helps.

In such ways as this, as also by his personal conversations with his teachers according to their individual possibilities and needs, Mr. Haven not only made himself the helper and guide of his co-workers in every department of their Sunday-school service, but through them he multiplied himself in all the school activities. He did most by bringing others to do more. His best work was in so skilfully keeping others at work. That is always the way of the wise leader of men.

Multiplying himself.

IN THE DESK.

The place of power.

It is in the desk that the superintendent can make himself felt at his fullest power. It is there that he can use to best advantage all the influence he has gained over teachers and scholars through his personal intercourse with them elsewhere. At that station, if anywhere, he gives shape and direction to the character of the school as a school, and evidences and exhibits his own character as a man and as a leader. Whatever he does elsewhere, a man fails as a superintendent if he is not successful in impressing himself upon teachers and scholars alike, and in bringing all to unity of thought and feeling for the time being as he stands before them in the school desk. Hence the measure, the bearing, and the methods of Mr. Haven in the superintendent's desk are well worth considering.

In no other place was Mr. Haven more thoroughly characteristic, more completely himself, than just there. Of the very many who knew him in Sunday-school work, more will probably recall him as they remember him in the superintendent's desk than in any other way. It was there that he was peculiarly reverent, dignified, earnest, tender, and kindly in personal manner and in spoken words; and it was there that he showed pre-eminently his love of order, his love of the word of God, his love of old forms of devotion and doctrine, his love of sacred music, his love of Christ, and his love of souls. It was there especially that he was in all things an example of the believers.

As he was.

While in the desk, Mr. Haven was over his school without being apart from it. He there led in school exercises—rather than conducted exercises of his own, after the fashion of those superintendents who read and pray and talk in the desk all by themselves, as if it were now their turn to take up the time, while scholars and teachers can have a chance by-and-by, unless they have had it already. He saw to it that *all* had a part in the general exercises, and that *each* had a part. The Bible readings were responsive, or alternate, or elliptical. There were text recitations in unison, and text recitations by sections, by classes, and by individuals. All were expected to join in the

All and each.

SECTION IV. Methods and Helps.

Desk questions.

Lord's Prayer at the conclusion of the leader's prayer. Even the hymn was read, verse by verse, in alternation by the superintendent and the school. An added interest on the part of all in the closing service was often secured through a question to the school—put by the superintendent before the period of lesson-study—to be answered when he should again take the exercises in hand. For example, after the opening service of worship, just before the teachers turned to their classes, Mr. Haven would say, "Our lesson to-day tells of three things said and of two things done. In our closing service I shall ask you to tell me what all these were." Or, "There is a prayer in to-day's lesson which all of us ought to offer. I want you to be ready before school closes to repeat it to me in the very words of the Bible." Or, again, "We learn to-day of a good action which we should do well to imitate, and of a bad action which we ought to shun. I shall ask you by-and-by what these two actions were." Such questions as these would quicken the dullest scholar to an interest in the search for an answer; and the time given for looking up the answer would enable all to be ready with it.

There was a system of training and a process of indoctrination carried on in the general exercises of Mr. Haven's school as led by him from the desk. Important portions of Scripture and

uninspired formularies of religious truth were thereby intelligently committed to memory. The successive arrangements of Bible readings and recitations in the opening and closing services were made to exhibit the leading doctrines of the evangelical churches in the very words of the Bible. At different times these proof texts—read or recited for months together at the opening of the school session in both New London and Waterford—showed God the Creator; the sinfulness of man; the conditions of forgiveness; the nature and work of Jesus Christ; the way of salvation; the church of Christ; the resurrection; the future state of the lost and of the redeemed; the duties of man; the joys of Christian service; and other elementary religious tenets. And there were frequent recitations of the Ten Commandments, the Beatitudes, choice psalms, and selections from the Epistles; together with the Apostles' Creed, the Gloria Patri, the Te Deum Laudamus, and the like. In this way the end now aimed at in what is sometimes called the "supplemental lesson," or a course of systematic instruction in doctrine, in addition to the Bible lessons of the International series, was secured by Mr. Haven in his Sunday-school work for long years before his death. It could not be said that those taught in his school studied only detached portions of Scripture, to the neglect of all training in the fundamentals

Unconscious indoctrination.

SECTION IV. Methods and Helps.

of the Christian faith. They were well grounded in the great doctrines, and were lovers of the old forms of truth, while they were progressive students of the word of God.

Variety in method.

There was variety in Mr. Haven's method of conducting the general exercises of his school, as well as in his plan of Bible selections. At one time he would ask for the "golden text" of the day's lesson from the primary department; again from the lady teachers in unison, or from the gentleman teachers; again from the classes at the right of his desk, or at the left; again from the entire school together; and yet again, first from a section, and then from the whole school. So it would be with the answers to his questions on the facts or teachings of the lesson. And in the responsive readings or recitations one part would be assigned to the assistant superintendent, another to the secretary, another to the librarians, as well as portions to the several divisions of the school. There was no one way for always, although there was one purpose in all. Mr. Haven knew the difference between the "old paths" and the "old ruts," and, while adhering to the one, he kept out of the other.

Giving notice to helpers.

If he sought assistance in the desk from any person, Mr. Haven wanted his helper or his substitute to be well prepared for the desired service, and he gave him timely notice accordingly. He

felt that it would not be fair to call on a teacher to even lead the devotions of the school in prayer without any opportunity of preparation, and he did not attempt anything of the sort. Yet he believed that there was an advantage in having the voices of his teachers heard in prayer in the desk from time to time, and he planned wisely to secure this. At the beginning of each quarter he issued cards of notification to those teachers whom he wished to call on during three months, in the following form:

A notifying card.

To.....

You are invited to offer prayer in the devotional exercises of the school, Sunday morning,..... 187 .....

Henry P. Haven, *Supt.*

If necessarily absent, please give previous notice to the superintendent or secretary.

While no one schedule of his school exercises will give a fair idea of the many varied plans of service arranged by Mr. Haven, there is perhaps no better way of showing their general characteristics than by an illustrative specimen, as follows:

A plan of exercises.

ORDER AND EXERCISES OF WORSHIP.

At 9.14 A.M. a single bell-tap calls to attention.
At 9.15 the bell strikes twice, and the school rises.

SECTION IV. Methods and Helps.

The superintendent says:

[May] grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord.—2 Pet. i, 2.

Opening sentences.

The school responds:

The Lord that made heaven and earth bless thee out of Zion.—Psa. cxxxiv, 3.

Selections are read from Psa. lxxxix:

Superintendent:

God is greatly to be feared in the assembly of the saints,
And to be had in reverence of all them that are about him.

School:

O Lord God of hosts, who is a strong Lord like unto thee?
Or to thy faithfulness round about thee?
Justice and judgment are the habitation of thy throne:
Mercy and truth shall go before thy face.

Primary class:

Blessed is the people that know the joyful sound:
They shall walk, O Lord! in the light of thy countenance.

Superintendent:

In thy name shall they rejoice all the day;
And in thy righteousness shall they be exalted.
For the Lord is our defence,
And the Holy One of Israel is our King.

All in concert:

Blessed be the Lord for evermore!
Amen, and Amen.

Chanting.

A selection from Psa. cxlv is chanted:

I will extol thee, my | God, O | King;
And I will bless thy | name for | ever and | ever.
Every day will I | bless | thee;
And I will praise thy | name for | ever and | ever.
The Lord is gracious and | full of com- | passion;

Slow to anger, | and of | great | mercy.
The Lord is | good to | all;
And his tender mercies are | over | all his | works.
The Lord is righteous in | all his | ways,
And | holy in | all his | works.
The Lord preserveth all | them that | love him,
But all the wicked | will | he de- | stroy.

The school is seated, and the superintendent reads a brief Scripture selection appropriate to the lesson of the day.

The school rises for responsive readings from Jeremiah: Responsive readings.

Superintendent:

Hear ye the word of the Lord, O house of Jacob;
And all the families of the house of Israel.

School:

Thus saith the Lord,
Stand ye in the ways and see,
And ask for the old paths,
Where is the good way, and walk therein,
And ye shall find rest for your souls.

Superintendent:

Return, ye backsliding children,
And I will heal your backslidings.

School:

Behold, we come unto thee,
For thou art the Lord our God.
Truly in vain is salvation hoped for from the hills,
And from the multitude of mountains:
Truly in the Lord our God is the salvation of Israel.

Superintendent:

But this thing commanded I them, saying,
Obey my voice,
And I will be your God,
And ye shall be my people:

SECTION IV. Methods and Helps.

And walk ye in all the ways that I have commanded you,
That it may be well unto you.

School:

Thus saith the Lord,
Let not the wise man glory in his wisdom,
Neither let the mighty man glory in his might;
Let not the rich man glory in his riches.

Superintendent:

But let him that glorieth glory in this,
That he understandeth and knoweth me,
That I am the Lord which exercise loving-kindness,
Judgment, and righteousness, in the earth.

School:

For in these things I delight, saith the Lord.

Primary class:

Wilt thou not from this time cry unto me,
My father! thou art the guide of my youth.

All in concert:

Therefore they shall come and sing in the height of Zion,
And shall flow together to the goodness of the Lord.

Praise and prayer.

A selected hymn is sung, after being read by the superintendent and school in alternate verses.

The school being seated—all with bowed heads—prayer is offered, closing with the Lord's Prayer, in which all join audibly.

(This prayer is offered on the first Sunday in each month by the superintendent; on the other Sundays by a teacher who has been notified at the beginning of the quarter.)

Doctrinal recitations.

The school rises and recites in concert selections from Scripture, showing the nature and work of Jesus Christ, as the several statements are declared in their order by the superintendent:

JESUS CHRIST IS THE SON OF GOD.

I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.—Psa. ii, 7.

For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.—2 Pet. i, 17.

HE IS ALSO GOD.

Doctrinal recitations.

In the beginning was the Word, and the Word was with God, and the Word was God.—John i, 1.

But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.—Heb. i, 8.

HE BECAME MAN.

And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.—John i, 14.

For verily he took not on him the nature of angels; but he took on him the seed of Abraham.—Heb. ii, 16.

HE IS WILLING TO SAVE SINNERS.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.—1 Tim. i, 15.

And we have seen and do testify that the Father sent the Son to be the Saviour of the world.—1 John iv, 14.

HE DIED FOR THEM.

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.—Rom. v, 8.

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures.—1 Cor. xv, 3.

HE ROSE FROM THE DEAD.

This Jesus hath God raised up, whereof we all are witnesses.—Acts ii, 32.

For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.—Rom. xiv, 9.

HE IS OUR MEDIATOR.

And to Jesus the Mediator of the new covenant, and to the

SECTION IV. Methods and Helps.

blood of sprinkling, that speaketh better things than that of Abel. —Heb. xii, 24.

Doctrinal recitations.

For there is one God, and one mediator between God and men, the man Christ Jesus.—1 Tim. ii, 5.

HE IS OUR INTERCESSOR.

Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.—Rom. viii, 34.

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.—Heb. vii, 25.

(A hymn is sung, on the first Sunday of the month, by the primary class alone.)

The school is seated. Announcements and notices for the day and week are made.

Lesson study.

At 9.35 the class exercises begin. Forty minutes are given to these.

At 10.13 a single tap of the bell gives two minutes' notice of the close of lesson-study.

At 10.15 a second bell-tap calls to attention.

Closing exercises.

The "golden text" is recited by the teachers, by designated classes, or by the entire school, as called for by the superintendent.

At 10.17 the missionary offerings for the day are gathered, while appropriate passages of Scripture on Christian giving are recited by the superintendent or chanted by the school choir, as, for example:

Lay up for yourselves | treasures in | heaven, | where neither moth nor rust doth corrupt, and where thieves do | not break | through nor | steal.

Remember the words of the Lord Jesus, | how he | said, | It is more blessed to | give than | to re- | ceive.

To do good and to communicate, | forget not; | for with such sacrifices | God is | well | pleased.

He that soweth sparingly shall | reap also | sparingly; | and he that soweth bountifully shall | reap | also | bountifully.

At 10.19 the superintendent reviews the lesson by questions, and adds comments.

At 10.29 a hymn is sung.

The attendance for the day is announced.

The school closes with the Gloria Patri:

Gloria Patri.

Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. Amen.

WITH THE SCHOLARS.

The primary object of a Sunday-school is the good of its scholars. Unless they are advantaged, the school is practically a failure. It may be a unit in its organization, superintendent and teachers working as one in its management; it may have completeness of system and beauty of method; its exercises may seem attractive and impressive; its atmosphere may be one of reverence and devotion; its teachers may be thoroughly instructed; its attendance may be large and uniform,—and yet its scholars may lack that attention to their individual needs which would make profitable to them personally all that the school offers for their welfare. Unless a superintendent knows how his scholars fare in and through their Sunday-school, he does not know whether his school is a good one or not; whether it is falling short of or meeting the chief object of its being.

The test of a good school.

Mr. Haven was not a superintendent to neglect attention to his scholars. It was not enough for

SECTION IV. Methods and Helps.

him to so conduct the school exercises that all the scholars should have an intelligent part in them; to give such prominence to the matter of punctual attendance and systematic giving and lesson recitations as should make every scholar feel a personal pressure to be faithful; nor yet to enjoin it upon his teachers to plead and to pray with their scholars individually,—he must look after the scholars himself; he must reach them collectively and singly as scholars, apart from their place in the school as a whole. To this end he was untiringly faithful. Although their number was so large in his two schools, he sought to know all his scholars personally. This was far easier in the country than in the city school. From the latter he was accustomed to invite all to his house on a summer evening, arranging for their coming in three divisions, that they might be the better provided for. The primary class would be there from five o'clock to six; the intermediate department from six and a half to seven and a half; the senior department from eight to ten. Refreshments were prepared for them; and there was an opportunity of a closer personal acquaintance than would be possible at the school. Then there would be a summer sail up the river for a picnic gathering in the woods above, and a New-year's assembling in the chapel for pleasant social exercises, and other occasional meetings, not distinctly

Looking after the scholars.

A home party.

religious, whereby the scholars and their teachers might come to know each other and their superintendent more familiarly. To promote the purpose of these gatherings, an "Agreeable Committee" was formed, to see that all were acquainted and had a good time together. There are a good many teachers outside of New London who might gain from a term of service on such a committee as that.

An "Agreeable Committee."

The genial and heartier side of Mr. Haven's nature showed itself to advantage in these social gatherings. He entered into all the enjoyments of his scholars with unmistakable relish. "I saw him once," says his pastor, "when over fifty years of age, playing ball, with his coat off, at a Sunday-school picnic, as heartily as any boy on the ground." And he could laugh right merrily when there was a chance for a good laugh. On one occasion when he had the scholars at his house of a summer evening to eat strawberries from his own garden, he attempted a moral lesson, which was turned most unexpectedly into a laugh, enjoyed by himself as much as by anybody. Calling the attention of the little folks, who were filling themselves with the luscious fruit, plentifully supplied with cream and sugar, Mr. Haven said, "Scholars, do you like these strawberries?" "Yes, sir; yes, sir," came back in full chorus. "Well, now, I want to ask you a question. Suppose you had

Eating strawberries.

been passing my house and had seen these strawberries on the vines in my garden, and you had slipped in through the gate and taken some of them from the vines without asking permission, would they have tasted as well to you as they do now?"—"No, sir; no, sir," was the one answer from all. "And why not?" asked the superintendent, intent on pressing home the sure drawbacks of dishonesty. "And why not?" There was a moment's pause, and then there came the unlooked-for reply, "Because, sir, we shouldn't have had any sugar and cream on them." It was evident that that boy appreciated sugar and cream in strawberry time, whatever were his doubts as to honesty being the best policy; and Mr. Haven was content to let the strawberries have the first place in all thoughts for that evening.

Sugar and cream.

But all this effort to become pleasantly acquainted with his scholars was with a purpose to promote their truest welfare. He would ascertain their personal circumstances and qualities and their plans or desires, and then give them advice or help accordingly. "It is not only as a teacher here that I miss Mr. Haven," said a scholar of his Waterford school after the good superintendent had entered into rest, "but I've lost the best friend I ever had." And there were very many scholars in both his schools who could have said the same thing sincerely. Mr. Haven was al-

A good friend.

Bible reading.

ways on the watch to counsel and train his scholars religiously. A favorite plan of his was to invite them to read the Bible regularly in the same order in which he was reading it. In one year nearly seventy in the New London school persevered in this plan throughout a designated course of reading. By this means Mr. Haven could know just what passages of Scripture were in their day's reading when he met these scholars during the week; and he could be more sure of reaching them by any word spoken in the line of that reading on Sunday from the desk. So soon as he observed any signs of special religious interest in the school, Mr. Haven was sure to look after particular scholars, that he might bring them to a Christian decision or strengthen their new-found faith. To this intent he would have them at his house, evening after evening, singly or in little groups. When they were ready to unite with the church, he had words of suggestion or cheer for them.

Preparing for communion.

In June, 1874, for example, he had at his house, on a Saturday evening, twenty-three of his scholars who were to make a profession of their faith at the next communion. He gave them advice concerning their duties in and to the church; he emphasized the responsibility of the step they were about taking; he prayed with them; and, in parting, he gave to each a copy of a little book —"A Walk to the Communion Table"—having

Section IV. Methods and Helps.

in it the scholar's name, with an appropriate text of Scripture. And this is an illustration of his methods in this line.

A religious class.

Mr. Haven valued organization and co-work for the culturing and developing of Christian graces. As early as 1842 a "Religious Class" was formed in connection with his little Waterford school, "having for its object the religious improvement and growth in grace of the professed followers of Jesus in that vicinity." Its plan was not unlike that of the Methodist "class-meeting," with the added features of the "inquiry-meeting." Its meetings were monthly. Members of the class were expected to attend, if possible, every meeting, and "to answer in turn the questions of the superintendent on religious subjects, particularly respecting the state of their own hearts." They were, "if necessarily absent, to remember in secret or silent prayer those who were assembled together." Each member of the class was at liberty to invite in any friends who were indulging a Christian hope, or who were seeking salvation, with the understanding that the new-comers should be also ready to answer any questions propounded by the superintendent. Twenty-five years later a similar class was formed by Mr. Haven in his New London school; from which it may fairly be inferred that he found its workings beneficial in its earlier experiment. There was also in connection with

Co-working associations.

his city school a Young Men's Christian Union, "designed to include all young men of the school and congregation over fifteen years old who were desirous of improving their hearts and minds, that they might become efficient helpers in advancing the kingdom of Christ and promoting the best interests of society." And "the young ladies of the school between the ages of fourteen and twenty" were gathered, with those from another school, into the "Schauffler Missionary Society," as auxiliary to the Woman's Board of Missions at Boston.

Thus, by his personal efforts with individual scholars, and by his various plans for their mutual quickening, cultivation, and co-work, Mr. Haven cared for and ministered to the scholars of his charge, while conducting so admirably the school of which he and they were members. He made provision for each as well as for all; and herein was wisdom.

AMONG THE RECORDS.

A secretary's importance.

Nothing in the line of method and machinery in Sunday-school work is more important than a thorough system of registration and records. A superintendent's best assistant is a competent secretary, and a good superintendent will be sure to have a good secretary; if he does not find one at hand, he will train one to order. Under no circumstances will he try to get on without one, or

Section IV. Methods and Helps.

without the work of one, even if he has to do it himself. A knowledge of one's possessions, an acquaintance with the material available for use, and a record of all that comes in or goes out, is essential to the wise management of any business, secular or religious. Nowhere is it more indispensable than in the Sunday-school. Twenty or two hundred scholars cannot be kept track of and properly cared for unless they are individually known and noted, systematically registered, and their attendance or absence carefully recorded.

The use of history.

Moreover, for the good of the school as well as of the scholars, there should be preserved the record of those who have gone out from its membership, and the story of the school's circumstances and progress in former years. What has been done in and through a school often settles the question of what may reasonably be expected through its agency. There is no Sunday-school where God's word has been taught faithfully for a series of years whose full record would not show reasons for giving God praise and for trusting him confidently, while it supplied incentives to yet greater zeal in the same field for the future. Every school is entitled to the stimulus and cheer of its own best history. The superintendent who fails to secure such help to his school to the extent of his ability is unfaithful in that which is much. And those who have been schol-

ars in a Sunday-school ought not to be wholly neglected by it when they are no longer in attendance, if there is a possibility of drawing them back to its influence while they are uncared for elsewhere. Every consideration should impel him who would have a good Sunday-school, and have it do a good work, to have a good secretary, and see that he does his work well. Mr. Haven was no more neglectful in this department than in any other. Had he been, he could not have been spoken of as a model superintendent.

Write in a book.

No sooner did he begin his Sunday-school at Waterford than he began a system of records. These records were continued during his forty years of service there with such fidelity and completeness that it would be easy at all times to ascertain the main incidents of any given Sunday's session, with the attendance on that Sunday of teachers and scholars; also the actual membership of the school, and its actual and average attendance, year by year; the whole number of Sundays on which any designated teacher or scholar had been present in all the years of his membership; together with aggregates and averages of attendance in particular and in general, and the amount of charities in gross and in detail. Besides this record of the school-life and of attendance, there was a ledger record of members of the school, teachers and scholars alike. This was kept in a

Section IV. Methods and Helps.

volume of ample size, so arranged as to give a fair space on a blank page for the name and growing story of each person entering the school. Under the name various items of interest concerning the scholar or teacher were added from time to time, even though the person had ceased to be a member of the school. In this way it was easy to track the record of all who had been at any time connected with the school, and to know more than would otherwise be possible of the good results of its instruction and influence as evidenced in the lives of its members.

Keeping track of old members.

It may be said that it would be easy to keep up such a system of records as this for a small school in the country, but that it would be out of the question for a large school in the city. Mr. Haven, however, adopted the same plan for his New London school, with its membership of four hundred and more; and if that school had numbered yet ten times as many, he would have deemed like thoroughness in its records only so much the more important. He was favored in his city school with a secretary of rare efficiency and faithfulness, and he prized the labors of this co-worker at their fullest. There would be more good Sunday-school secretaries if more superintendents rightly estimated the services of these assistants. All that was secured by the records of the Waterford school was included in the sys-

How to have good helpers.

tem maintained at New London. The record ledger for the school membership was of large size. One fourth of a page was allotted to each name. The names were chronologically arranged, and an alphabetical index at the close of the volume facilitated the finding of any name sought for. An illustration of its entries will perhaps explain them better than any description. Thus:

A specimen story.

"Oliver Woodworth:

Entered February 14, 1858. Appointed teacher September 9, 1860. Assistant superintendent in 1868, 1870, 1871. Joined the church by letter in July, 1854. Took a class of young ladies October 19, 1862. Up to July 1, 1871, it has had forty-eight different members, fourteen of whom were married ladies. It has furnished eight teachers to the school. Superintendent of mission-school in 1871."

At the close of each year a full report of the school-life was made up by the secretary. This was commonly printed. It contained matter valuable for future reference. For example, the fortieth report, published the year before Mr. Haven's death, gave a full list of the officers and teachers, and of the scholars, arranged in classes. It told the school story for the year, including the fluctuations of attendance, the various special services, the course of study, the plan of devotional exercises, the charities, together with responses received from particular donations. It gave the names of those members who had been present

The fortieth report.

Section IV. Methods and Helps.

every Sunday, and of classes which were noteworthy for their punctuality. It contained a special tribute to the memory of teachers and scholars who had died during the year. It also gave an outline sketch of the school history for its forty years then completed, and much other matter of interest concerning the school plans and methods. The annual report for 1865 reviewed the connection of the school with the struggle to maintain the national authority, and gave a list of its sixty-six members who were in the army or navy during the war—including two colonels, one major, one chaplain, seven captains, seven lieutenants, in the army, and ten officers or men in the navy—together with a personal sketch of each one who had fallen in defence of his country. It was a source of regret to Mr. Haven that his New London school lacked such a record of its work and membership prior to his assuming its charge.

The war record.

Although he confided all the preparation and compilation of the school records to his trusty secretary, Mr. Haven felt it to be his duty to become thoroughly familiar with their contents, week by week. The completed record was put into his hands at the close of the school session each Sunday, and he took it home with him for study. It was his custom to rise an hour earlier on Monday morning than on other days of the week, that he

Studying the entries.

might devote the extra time to an examination of the Sunday-school records. He carefully observed the attendance of teachers and scholars individually. If one had been absent the last Sunday, he looked back to see if this were the first absence. In this way he was constantly on the watch to guard against a dropping-out of any from the school membership without due efforts to retain them; also to secure due attention to those who might be sick or in need. As early as 1858 he had adopted the plan of sending out cards of request to teachers for information concerning absent scholars. The cards were kept at hand, in blank, for use in his Monday-morning examinations of the record. When filled up, they would read as follows—the words in italics being those written by him, or by the teacher, in the blank spaces of the printed cards. On the one side:

Where is your scholar?

> Second Congregational Sunday-school.
>
> *Miss Mary Brown's* Class.
>
> *Charles Thompson*
> Has been absent *three* Sundays.
>
> *Henry P. Haven*, Superintendent.

This told the story of the need. On the other

Section IV. Methods and Helps.

side came the call to meet the want, and to make report accordingly. Thus:

> The teacher is requested to ascertain the reason of absence (by visiting the scholar, if possible), and return this card next Sunday.
>
> ———
>
> REASON.
>
> *Charles Thompson has moved to Norwich with his parents.*

Holding teachers to it.

Only by some such general oversight as this of the school records can all the teachers in any Sunday-school be kept up uniformly to fidelity in looking after their absent scholars. Mr. Haven was too good a superintendent not to realize this truth. Moreover, a plan of this kind enables a superintendent to ascertain who of his teachers are faithful, and who of them need prompting and training, or to be removed from their places for inefficiency.

Who belong here?

There was another advantage in Mr. Haven's Monday-morning study of the records. It showed him who had been in the Sunday-school, but were now out of it; and, from his familiarity with the congregation, he was also reminded who were not in the Sunday-school, but ought to be. These facts he made practically serviceable. For example, here is a form of a circular

letter sent out by him to former members of the school whom he hoped to win back to its attendance:

"Sunday-school of the Second Congregational Church,
"New London, *December* 25, 1874.

Come back to us.

"Dear Friend,—The records of the secretary of our school show that you were formerly one of our scholars.

"We have now thirty-eight classes, with more than three hundred and fifty enrolled members, whose ages range from four to over seventy years. We meet (as we have done for the last seventeen years without the omission of a single session) at 9.15 on the morning of each Lord's day.

"We should be very happy to welcome you back to our school, and I take the liberty of sending you this special invitation to renew your connection with us.

"May I not hope to see you in our pleasant chapel on Sunday, January 3, 1875; and will you not commence the new year by uniting with us again in the study of God's holy word?

"'Come thou with us, and we will do thee good.'

"Truly yours,

"Henry P. Haven, *Superintendent.*"

Be one of us.

A similar appeal was made at the same time to members of the congregation who had not been members of the Sunday-school, with this opening sentence: "As you are a member of our congregation, but are not on our Sunday-school records, I take the liberty of extending to you, on this anniversary day of the birth of our Lord and Saviour Jesus Christ, a kind and cordial invitation to unite with our school and join us on the morning of the Christian Sabbath in our worship and Bible study."

Section IV. Methods and Helps.

With so close attention paid to the school records, no scholar could enter or leave the school without being noticed — without being made to realize that his coming or going was a fact noteworthy to him and to the school. For a series of years, if not always, each scholar, on entering the school as a member, received an "Admission Certificate," with its record of the fact and the date of his admission, and with a series of suggestions concerning his duties as a scholar, including such points as these:

Admission Certificates.

"I must be at school in good time every Sunday."

"When I reach the school, I must go directly in, and walk softly to my seat."

"During prayer I must reverently bow my head, close my eyes, fold my arms, and sit perfectly still."

"If I know of any of my schoolmates who are sick or in destitute circumstances, I must at once inform my teacher or the superintendent."

"I must try to persuade my parents and friends to accompany me to church and to the Sunday-evening meetings."

These certificates were, in some instances, framed and displayed in the scholars' homes; ordinarily they were carefully preserved; always they were an evidence that the scholars had been received into the school-membership, and had duties towards the school growing out of their connection with it; duties also towards God, towards their parents, and towards their companions.

Reward Certificates.

At the same time a "Reward Certificate" was

issued to each scholar who "introduced to the Christian fellowship of that Sunday-school an outside companion to be enrolled as a member. And when a scholar left the school he received a "Dismissal Certificate," as follows:

Dismission Certificates.

> THIS CERTIFIES that *James Wilson* has been for *two years* a regular member of the Sunday-school of the Second Congregational Church; and, desiring a dismission from it, *he* is cordially recommended by the superintendent, teachers, and pupils of said school to the care and kindness of those who love the Shepherd and his lambs.
>
> *Henry P. Haven*, Superintendent.
>
> New London, Conn., *January* 3, 1856.

There were many other ways in which the records of the school were made to tell on the progress of the school. Lists were made and printed from time to time of those classes which stood highest in their punctuality of attendance; of teachers and scholars who deserved honorable mention for being present over forty Sundays in a year; of the class-offerings into the Lord's treasury; and of the aggregates and averages of the benevolent contributions year by year. Indeed, it can be said confidently that no time was better improved by Mr. Haven for the welfare of his New London Sunday-school than the Monday-morning hour passed by him among its records.

Section IV. Methods and Helps.

AT SPECIAL SERVICES.

A good Sunday-school will not be limited in its services to its weekly sessions for Bible study. It will rather make those sessions a centre about which shall cluster various services with a common spirit and a common aim. If the Sunday-school had no other services than those of its regular sessions, there might be a danger of its becoming to its members a substitute for the sanctuary services of the congregation. But by well-planned special services the school sessions may be attractively linked with the other church services, so that those who are in the one will come to want a share in the other.

Linking the services.

Mr. Haven was as wise and felicitous in the arranging and conducting of a system of special services for his Sunday-schools as in any other department of the superintendent's work. For years his city school was gathered one Sunday evening in the month in the church audience-room, to be preached to by the pastor and to have a share in fitting exercises of worship. In this way the scholars came to enjoy hearing a sermon and worshipping with the congregation. They learned, also, to know and love their pastor as a preacher; and his words of invitation to them to be present and hear him at the other services came with tenfold power in consequence.

Preaching to children.

This was a better way of handling the question whether the Sunday-school keeps children away from other church services than by complaining, on the one hand, that the teachers do not insist on their scholars attending those services; or by declaring, on the other, that children cannot be made to enjoy pulpit preaching and sanctuary worship.

Another link between the Sunday-school session and the sanctuary service which Mr. Haven valued was the monthly Sunday-school concert. This was originally a concert, or union, of prayer and conference concerning the Sunday-school, fashioned after the monthly concert of prayer for missions; but gradually it came to be a special service *of* the Sunday-school, rather than *for* the Sunday-school, with exercises of worship in which the children bore a part, with recitations of Scripture by teachers and scholars on a previously assigned topic, and with addresses to the school by the superintendent and others. These concerts were kept up by Mr. Haven for many years, in both his Sunday-schools, with excellent judgment on his part, and in great variety. One of his pastors (the Rev. Dr. Willcox) says of Mr. Haven on this point, "He was not, like many men of methodical habits, dry and monotonous in his modes of thought and action. He had a wonderful power of invention. No two Sunday-school concerts under his direction resembled each

Origin of the Sunday-school concert.

other. Sometimes the teachers would have the chief part in the service, then the older scholars, and again the little ones. Now the rivers of the Bible were to be sought out, and sacred lessons drawn from them; now the mountains, the buildings, the gardens; the heroic men, the noble women; the bad men, the bad women, and so on. With all his variety, however, he never went beyond the Scriptures. He abhorred dialogues and spoken pieces and solo performances, and all the theatrical clap-trap by which a crowd is often drawn to a Sunday-school concert."

No clap-trap.

There was a due regard to the timeliness of topics selected by Mr. Haven for the concert recitations. Christmas and Easter, and Thanksgiving and New-year's and the Fourth of July, would each be borne in mind in its turn; and particular events would also have their influence in shaping the character of these special services. For example, the month after the New London church was destroyed by fire, in 1867, the concert theme was "Fire." Fifteen kinds of fire, or fifteen different purposes of fire, were brought out in Bible recitations by thirty of the scholars; and the uses of fire in purifying and destroying and cheering, and in other operations, were considered by the school. All this had its important place in the training processes of the school, as well as in increasing the school attractiveness.

Fire!

A few illustrations from these concert recitations and other special services will show their nature better than any description can.

There was a simple concert exercise on "Valleys and Vineyards of the Bible." Each member of the school was asked to be ready with a Bible verse containing a word beginning with the letter V, to recite it as called on. The first Scripture reading was of Psalm civ, read responsively. Then came this series of questions by the superintendent on Bible Valleys, answered by classes to which the questions had been previously assigned:

Bible Valleys.

"1. What prophet was buried in a valley? What reference to this burial is made in the New Testament?

"2. Name four valleys in which great battles were fought.

"3. What valley was laden with very rich fruit?

"4. Name a valley in which a man was stoned to death. What prophet alludes to it?

"5. In what valley did the sun and moon stand still?

"6. Who was slain in the valley of Elah?

"7. Recite a beautiful verse in which departure from life is compared to entering a valley.

"8. In what valley did Ahaz burn incense?

"9. What does Solomon say shall come upon him who mocketh his father and despiseth his mother?

"10. Recite a beautiful verse in which the lily of the valley and another flower are mentioned."

The superintendent read John xv, 1–8, on "The True Vine and its Branches." This was followed by a series of questions and answers on "Bible Vineyards:"

Bible Vineyards.

SECTION IV. Methods and Helps.

"1. What is the first vineyard mentioned in Scripture?

"2. Whose vineyard did a king wish to turn into a garden? What sins followed the king's indulgence of his desire?

"3. Who was forbidden to own any vineyard?

"4. Mention some vineyards pledged to pay for corn?

"5. Name three New Testament parables which refer to vineyards?

"6. Where is a neglected vineyard made an emblem of sloth?

"7. Where is a church compared to a vineyard?

"8. When did an angel stand in the path of a vineyard?

"9. Who gave vineyards to the poor among the Jews in the time of the Captivity?

"10. Who had charge of David's vineyards?"

Appropriate hymns were sung and prayers offered in the progress of this exercise, as in all his services.

Bible words about prayer.

Again, the concert theme was "Bible Teachings on Prayer." There were recitations of assigned texts by designated classes, as called for, under the following heads:

Private Prayer.	*Family Prayer.*	*Social Prayer.*
Matt. vi, 6.	1 Chron. xvii, 27.	Matt. xviii, 19.
Psa. xxxii, 5.	Psa. xc, 16.	Zech. viii, 20, 21.
Psa. li, 1.	2 Sam. vii, 29.	Acts i, 14.
Acts x, 1, 2.	Jer. x, 25.	Acts xii, 5.
Neh. i, 4.	2 Sam. vi, 20 (1st cl.).	Acts xvi, 25.

Public Prayer.	*Silent Prayer.*
1 Kings viii, 22.	Jer. ii, 4.
1 Kings viii, 30.	1 Sam. i, 12, 13.
Numb. x, 35, 36.	Ephes. vi, 18.
1 Chron. xxix, 20.	1 Thess. v, 17.
Acts iii, 1.	Coloss. i, 9.

Again, there were arranged concert exercises on Moses, on David, on Elijah, on the Titles of Jesus, on the Sayings of Jesus, on the Sermon on the Mount, on the Companions of St. Paul, on Thanksgiving, on Bible Cities, and on many another theme.

Anniversary themes.

Every anniversary service had its peculiar stamp, with its Scripture selections and hymns and addresses appropriate to that particular occasion. Often it pivoted on a Bible text as a motto, such as "Hitherto hath the Lord helped us;" "The Lord hath been mindful of us;" "Hear, O my son, and receive my sayings, and the years of thy life shall be many;" "Thou shalt remember all the way which the Lord thy God led thee these forty years." At each annual meeting of the "Henry Martyn Missionary Association" there was a carefully arranged series of responsive readings at the opening, as, for instance:

Bible words about giving.

Leader. Go ye into all the world, and preach the gospel to every creature.

Congregation. The Lord our God will we serve, and his voice will we obey.

Leader. Give and it shall be given unto you.

Congregation. Since the people began to bring the offerings into the house of the Lord, the Lord hath blessed his people.

Leader. Only they would that we should remember the poor.

Congregation. The same which I also was forward to do.

Leader. Bear ye one another's burdens, and so fulfil the law of Christ.

SECTION IV. Methods and Helps.

Congregation. All that thou commandest us we will do, and whithersoever thou sendest us we will go.

Leader. There is that scattereth and yet increaseth.

Congregation. And there is that withholdeth more than is meet, and it tendeth to poverty.

Leader. The liberal soul shall be made fat.

Congregation. And he that watereth shall be watered also himself.

Leader. The blessing of the Lord, it maketh rich.

Congregation. And he addeth no sorrow with it.

Christmas offerings.

In connection with the Christmas offerings of the New London school there were always appropriate religious services, in order that the giving might be recognized as unto the Lord. For example, when this was first attempted a full order of service was arranged. It opened with these sentences:

Superintendent. God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Assistant Superintendent. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things.

School. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

The superintendent read, from Mark xii, 41–44, the story of the widow and her two mites, after which the assistant superintendent said to the school:

Freely ye have received, freely give.

The school responded:

He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

Singing and prayer were followed by Bible recitations from the several divisions of the school, in response to questions from the superintendent concerning the offerings of God's people from the days of Abel onward. While the collection of offerings was being made, the superintendent recited appropriate Bible texts. When the offerings were all received, there was a special prayer for their acceptance by God. Then there was a service of praise and thanksgiving, including responsive Bible readings, followed by singing, and concluding with the Gloria Patri.

Giving better than receiving.

After six years' experience of this form of Christmas service, Mr. Haven wrote, not long before his death: "The success of the experiment in our church-school has convinced me that in all ordinary Sunday-schools connected with churches, where a large proportion of the children are provided with Christmas presents at home, something of this kind is a most excellent thing. We usually have, about New-year's, a social gathering in our chapel, under the auspices of our Sunday-school, but where all the congregation is invited. We spend the evening socially, and have some refreshments. Our school some years has a social gathering in the woods in August. We have,

Section IV. Methods and Helps.

however, nothing in the course of the year in the line of gifts to the scholars; and I am fully persuaded that, in the ordinary church-school, the whole system of presents to scholars is unwise and injurious."

Quarterly reviews.

After the introduction of the International Lesson Series, quarterly review exercises came into new prominence in Mr. Haven's schools. In these an examination of the lessons of the quarter was frequently combined with a service appropriate to the particular season—as an Easter service at the close of the first quarter of the year, a Christmas service at the close of the fourth quarter, or a praise service at the close of the second or third quarter. In every instance a carefully arranged programme, or order of service, was announced beforehand, usually printed and distributed to the school as early as a week in advance; and the same form was never used a second time in these orders of service.

Review questioning.

There was freshness in the plan and style of Mr. Haven's review questioning, as a reference to the exercises of his half-yearly review, in the New London school, of the lessons in St. John's Gospel, at the close of 1875, will illustrate. The superintendent in the desk gave, in their order, the dates of the lessons severally. The secretaries and librarians followed with the lesson titles, one by one, as the dates were announced. The teachers,

in unison, recited in the same way the lesson topics. The scholars similarly gave the golden texts. Then there were such questions as the following from the desk, each to be answered by the school in concert, in the words of the golden text indicated: "Which golden text contains a promise of another life?" "Which includes a prayer of David?" "Which refers to the first miracle of Jesus?" "Which uses a beautiful figure for religion?" A call was made on the classes, one by one, to recite in concert some noteworthy verse, selected beforehand out of the lesson designated. The classes in the first row of seats were to choose from the July lessons; those in the second row, from August, and so on through the six months. These classes were then to answer, in the same order, questions on the lessons propounded by the superintendent: as, for example, "Which lesson gives a command of an eminent saint which we should ever remember?" "In which lesson do you find Jesus asking a favor of a stranger?" "What brief command that Jesus gave his disciples is twice repeated in one lesson?" Following this review exercise there was a Christmas service of responsive readings and recitations, singing, and chanting, and an offering of Christmas gifts for the benefit of members of the church who were formerly members of the Sunday-school, but, from sickness or other cause, were now in

Noteworthy verses.

Christmas service.

Section IV. Methods and Helps.

need of assistance. And this was one of many methods in Mr. Haven's review exercises.

No occasion of importance to his schools was allowed by Mr. Haven to pass unimproved by appropriate recognition in the ordinary school sessions, or at some special service arranged therefor.

A new building.

When a new building was to be occupied by his New London school, it was not enough that its dedication should be included in that of the church—a special service of dedication must be conducted in the chapel and Sunday-school rooms. In conjunction with fitting exercises of prayer and praise, including responsive readings and recitations from the Scriptures and the singing of an original dedication-hymn, these words of dedication were employed. The superintendent's declaration was:

Words of dedication.

"Christian Friends,—Our Heavenly Father, in all ages of the Church, hath indicated by express command, or by after-approval, his desire that those who love him and fear his name should erect altars and houses of worship, where his people should gather together for the service he hath appointed in his holy word.

"Forasmuch as he hath put it into the heart of his servants to erect this house, an outer court in the temple of our God, we have assembled together this afternoon to dedicate it by proper acts of religious devotion to the honor and glory of his name, to his service and worship, and to the advancement of his kingdom in the earth."

At this point the entire congregation rose, and all in concert declared:

"With gratitude to thee, Almighty God, Father, Son, and Holy Ghost, who didst inspire thy servants with a holy desire to build this house, we now and here dedicate it to thy service; and we pray thee to accept this our free-will offering, which we now bring unto thee, humbly beseeching thee that thou wilt consecrate it as a house of social prayer and holy song, and for the teaching of thy word in Christian schools on the Lord's day.

"May it please thee to bless with thy loving favor all thy faithful servants as they gather here to sing thy praise, to call upon thy name, to talk of thy love, and to teach thy word; and may thy special blessing rest upon all who here shall study the pages of thy holy truth, that they may grow up as plants of righteousness in the courts of the house of the Lord. May thine eyes be open to the supplications of thy people, and hearken thou unto them at all times when they here call upon thee. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."

Reverence promoted.

Those who had part in that service of dedication could not but feel thenceforward that that was the Lord's house, and that reverence was befitting all the exercises which should be conducted within its walls. And in such ways Mr. Haven made all the special services in connection with his Sunday-schools tend to promote a love for God's house, God's day, and God's word, on the part of both teachers and scholars.

System and consecration.

And so in all that he did for his Sunday-schools, and in the use of all methods and helps which he employed—whether in the study, with his teachers, in the desk, with his scholars, among the records, or at special services—Mr. Haven was sys-

Section IV. Methods and Helps.

tematic, thorough, and consecrated; a workman that needed not to be ashamed, rightly dividing the word of truth, doing all heartily as to the Lord, and not unto men. With all the diversity of operations in his school methods, there was "one and the self-same Spirit" guiding and controlling the whole. With all the wheels within wheels in his school machinery, "the spirit of the living creature was in the wheels." And "to the place whither the head looked they followed it; they turned not as they went." "They went every one straight forward."

Straight forward.

V.

BUSINESS ACTIVITIES.

Religion and Business; Whale Fisheries; Sea-Elephant Hunting; Guano Gathering; Seal Catching; Polar Researches; Railroading and Banking.

Section V. Business Activities.

There are many, especially among those who take no part in religious activities, who insist that a man cannot be successful in ordinary secular business if he gives any considerable share of his time to strictly religious employments. "He must stick to one thing or the other!" they say; as if it were actually a choice between God and mammon; as if secular occupations were in necessary conflict with religious devotion; as if no man could be "fervent in spirit" while "not slothful in business"—"serving the Lord" seven days in the week.

Week-day workers needed in the Sunday-school.

It would be a sad thing for the Sunday-school if this view of the case were correct; if only men who do little or nothing week-days—or who do their week-day work poorly—were eligible to the Sunday-school superintendency; for a man who fails in one department of his life work is least likely to succeed in another. As a matter of fact,

SECTION V. Business Activities.

those Christian men who do most work, and who do it best, six days in the week, are found to be most serviceable in the Sunday-school on the seventh day. Peculiarly is it true that administrative and executive abilities of a high order are essential to a model superintendent. R. G. Pardee used to say that a Christian railroad superintendent could usually superintend a Sunday-school satisfactorily; for similar qualifications are needed in the two spheres. It is unmistakably true that in our cities and larger towns throughout the country the most efficient Sunday-school superintendents include in their number some of the leading merchants, manufacturers, bankers, insurance officers, and railroad men of their several communities.

Faithful alike in religion and business.

Let us see how it was with Mr. Haven. We know he was active in religious employments. Did he neglect his secular business, or show himself inefficient therein? We saw how he began work as a zealous, ambitious lad in the ship-owner's office. It may be said with truth that to the day of his death he seemingly never had less interest in any secular business to which he had set his hand than he showed as a young clerk while toiling away until after midnight, only to be back at his desk before daylight, to do the utmost possible to him there. Whatsoever he had to do, week-day or Sunday, in one sphere or in another, he did it "with all his might;" he did it as the

Lord's servant who must shortly give account to his Master. This kind of doing always brings success—it *is* success.

Adventure and daring.

The special business of Major Williams's shipping-house, where young Haven began life as a clerk, was the whale and seal fishery. This business combined the elements of adventure and daring with possibilities and uncertainties of result to a greater degree than almost any other pursuit of industry in our early American life. It called for courage and energy on the part of those who braved its dangers, and for sagacity, resoluteness, and enterprise on the part of those who were its directors. This was, perhaps, the first business in which Americans commanded the admiration of the mother country for their enterprising and daring, and gave promise of their present ubiquitous prominence as explorers and pioneers, and as competitors for the supremacy in supplying the markets of the world. This industry it was which called forth the splendid tribute of Edmund Burke, in his speech in the British Parliament for the conciliation of the American colonies. "Look," he said, "at the manner in which the people of New England have of late carried on the whale fishery. Whilst we follow them among the tumbling mountains of ice, and behold them penetrating into the deepest frozen recesses of Hudson's Bay and Davis's Strait; whilst we are looking for them

Edmund Burke's tribute.

SECTION V. Business Activities.

beneath the Arctic circle, we hear that they have pierced into the opposite region of polar cold; that they are at the antipodes, and engaged under the frozen serpent of the South. Falkland Island, which seemed too remote and romantic an object for the grasp of national ambition, is but a stage and a resting-place in the progress of their victorious industry. Nor is the equinoctial heat more discouraging to them than the accumulated winter of both the poles. We know that whilst some of them draw the line and strike the harpoon on the coast of Africa, others run the longitude, and pursue their gigantic game along the coast of Brazil. No sea but what is vexed by their fisheries. No climate that is not witness to their toils. Neither the perseverance of Holland, nor the activity of France, nor the dexterous and firm sagacity of English enterprise, ever conceived this most perilous mode of hardy industry to the extent to which it has been pushed by this recent people; a people who are still, as it were, but in the gristle, and not yet hardened into the bone of manhood."

A century later.

A century after these words of the British statesman, an historian of the American whale fisheries* said of the same industry and its influences:

"The pioneers of the sea, whalemen, were the advance guard, the forlorn hope, of civilization. Ex-

* Alexander Starbuck in "Report of the United States Commission of Fish and Fisheries for 1875–76."

ploring expeditions followed after to glean where they had reaped. In the frozen seas of the North and the South their keels ploughed to the extreme limit of navigation, and between the tropics they pursued their prey through regions never before traversed by the vessels of a civilized community. . . . Many a tale of danger and toil and suffering, startling, severe, and horrible, has illumined the pages of the history of this pursuit, and scarce any, even the humblest, of these hardy mariners, but can from his own experience narrate truths stranger than fiction. In many ports, among hundreds of islands, on many seas, the flag of the country from which they sailed was first displayed from the masthead of a whale-ship. Pursuing their avocation wherever a chance presented, the American flag was first unfurled in an English port from the deck of an American whaleman, and the ports of the western coast of South America first beheld the stars and stripes shown as the standard of another. It may be safely alleged that, but for them, the western oceans would much longer have been comparatively unknown; and with equal truth it may be said that whatever of honor or glory the United States may have won in its explorations of these oceans, the necessity for their explorations was a tribute wrung from the government, though not without earnest and continued effort, to the interests of our mariners, who for years before had

National services.

Section V. Business Activities.

pursued the whale in these uncharted seas, and threaded their way with extremest care among these undescribed islands, reefs, and shoals. Into the field opened by them flowed the trade of the civilized world. In their footsteps followed Christianity. They introduced the missionary to new spheres of usefulness, and made his presence tenable. Says a writer in the London *Quarterly Review:* 'The whale fishery first opened to Great Britain a beneficial intercourse with the coast of Spanish America; it led, in the sequel, to the independence of the Spanish colonies. . . . But for our whalers we might never have founded our colonies in Van Diemen's Land and Australia; or, if we had, we could not have maintained them in their early stages of danger and privation. Moreover, our intimacy with the Polynesians must be traced to the same source. The whalers were the first that traded in that quarter; they prepared the field for the missionaries; and the same thing is now in progress in New Ireland, New Britain, and New Zealand.' All that the English fishery has done for Great Britain, the American fishery has done for the United States—and more." "Hundreds of islands in the Pacific Ocean were first made known to civilization, and first located upon charts, by whalemen; and the captains of whale-ships were eagerly consulted when exploring expeditions to those seas were to be undertaken. Wilkes and

Missionary openings.

Discoveries.

Parry both were indebted to these hardy, adventurous mariners, and in the compilation of his great work on 'Ocean Currents,' Maury was in constant communication with them." "No nobler class of men, no more skilful navigators, ever trod any deck than those who have shipped upon our whalemen. Those in command are brave and daring without recklessness, quick to act in emergency, but prudently guarding the lives of their men and the safety of their ships; self-reliant but self-possessed."

Rise and decadence of whaling interests.

It was during the business life of Mr. Haven that the American whale fishery attained to its greatest prominence and extent; and not only did the incitements and demands of that industry have a part in developing and broadening his business energies and capacity, but his originality and boldness had no small effect in giving fresh advantage to American enterprise in the competitions and new emergencies of that industry in the years of its greatest rise and of its decadence.

Partnerships.

When he was twenty-three years old, Mr. Haven began business for himself as the head of the firm of Haven and Smith; his former employer, Major Williams, being a silent member of the firm during the terms of his service in Congress. In 1846, Mr. Williams resumed his place in the business, and the firm was Williams and Haven. Other partners came in later, and the firm became Williams, Haven,

Section V. Business Activities.

and Co. For thirty-five years, however, Mr. Haven was the directing and managing head of the house. In that time he sent out more than two hundred vessels, large and small, in pursuit of whales and seals and sea-elephants. When whales grew scarce in the Southern oceans, he was a fresh pioneer in the Greenland fisheries. He was earliest in sealing and elephanting on South Georgia Island, east of Cape Horn. He was first in the experiment of a steam-whaler; and, again, of a steam sealing-vessel. He was always sagacious and enterprising, and on the watch for new ventures and new methods of winning success in his business. A voyage made by one of his steam-whalers, in 1864–65, is said to have been "the best ever made by an American whaler." The entire cost of the vessel with her outfits was $35,800. She was gone a little more than fifteen months, returning with a cargo of oil and bone valued, at market prices, at $150,060.

New London fisheries.

A sketch of the business which Mr. Haven represented, published during his lifetime, from the pen of one familiar with the facts involved, says, in substance, of the New London fishing interests: "Vessels fitted out here have scoured the uttermost parts of the earth, and penetrated every navigable sea inhabited by the leviathan of the deep. New London whaling men had brought home heavy cargoes of oil and bone from the haunts of

the Southern right whale in the old familiar waters off Brazil and Patagonia and the islands of the North Pacific before 1830. They had hunted that most noble of ocean game, the huge-headed sperm cetacean, in the warmer regions of the Atlantic and Pacific, with great success. With the development of the whaling business, they pushed farther and farther to the south and to the north, reaching around to the coast of Japan, the Sea of Okhotsk, and Behring's Strait. They threw the bomb lance in the Arctic Sea; and in 1868 they went nearer the pole in those icy waters than government surveying parties ever did; going within five miles of the new but as yet unexplored continent in that quarter, of which other navigators had only descried the peaks of the mountains in the dim distance. They harpooned the Northern right whale and the fierce rorqual—the fighting character of the cetacean tribe—in the ocean near Nova Zembla. They were the first of Americans to penetrate Davis's Strait, and the first to bring to these shores a cargo from those two desolate islands lying remote and solitary in the extreme South Indian Ocean, known as Kerguelen's Land and Hurd's Island. When the pursuit of the sea-elephant and the seal came into respectable importance by the side of that of the whale, they flung themselves into it, and upon every wave-washed shore where that game was found plenti-

Sea-elephanting and sealing.

Section V. Business Activities.

fully they hunted it with unexampled energy. To study where they have gone would require a chart of the world, and no chart would show it all; for they have often sailed beyond the chart. Their story is a splendid one, and though other ports have sent out larger fleets and justly entitled themselves to gratitude for their contributions to the national wealth which have resulted from their efforts, the whalers of none of them can point to a more brilliant record of bold and daring and generally successful enterprise than that shown by New London."

Hunting sea-elephants.

Of the hunt for sea-elephants, by vessels of Mr. Haven's firm, the same writer tells this story:

"Kerguelen's Land, or the Island of Desolation, as nautical men now generally call it, in the Indian Ocean, was much resorted to by the English at the beginning of this century. Though wild, mountainous, and uninhabited, the island is full of fine harbors where the largest navies can ride in security; and its smooth ocean-beaches swarm for the greater part of the year with the sea-elephant. This animal is the largest of the seal tribe, a great, clumsy beast, with a body half as large as a whale, often yielding from six to twelve barrels of oil. The sea-elephants bully each other savagely while on shore, but when attacked by the harpooners show little fight, unless in defence of the females, and are quite easily killed. Their capture was, in

fact, attended with so little difficulty that they were nearly exterminated, and voyages to Kerguelen ceased to be profitable. The fishery was abandoned for many years. But tidings had just been brought to America by a small vessel that had been there that the coasts of Kerguelen again swarmed with sea-elephants, when Haven and Smith formed their copartnership, in May, 1838, and at once they sent a vessel thither. The bark *Chelsea* was, with a schooner for her tender, fitted out and placed in charge of Captain Frank Smith, one of the most successful whalemen in the country, and despatched to her destination in June of the same year. Soon after, the ship *Columbia*, with a schooner for a tender, was sent to the same spot. Both of them made good catches, returning after they had been out nearly two years, the *Chelsea* with 3266 barrels of sea-elephant and right-whale oil, mostly of the former, and twenty-seven barrels of sperm; the *Columbia* with 4314 barrels.

A new opening.

"The profitableness of the fishery being thus determined, it was followed up with a great deal of energy, not only by this house, but by others. Vessel after vessel was sent out to the island from New London and other ports, and the fishery became in time so flourishing that, by 1858, there were fourteen vessels there from New London alone. Haven and Smith sent out a great many, getting back cargoes at an average rate of two a

Profitable fishery.

SECTION V. Business Activities.

year. At first, they sent out ships with schooners for tenders, both returning when they had secured a cargo, the voyage lasting about two years. Afterwards, to economize time, they changed this plan. Schooners were left at the island to cruise the year round, while the ships brought home their cargoes every two years, taking out on the next trip a new crew to relieve the one on duty, and allow the latter to visit home with the next ship that sailed.

Fluctuations.

Some years the catch was very valuable; some years it was not. Prices of oil fluctuated very much, and it not unfrequently happened that a large cargo failed to pay, simply because it could not be sold at profitable rates. As far as the catch is concerned, however, the ships of Mr. Haven's house did admirably, bringing in to New London, in the thirty-five years following its formation, oil valued at $3,000,000."

Guano trade.

Another branch of ocean trade prosecuted by Mr. Haven's firm was that of bringing guano from islands near the equator in the western Pacific Ocean. Formerly the world markets were supplied with this fertilizer almost exclusively from the Peruvian coast; the deposits there having been worked from a date as early as 1550. It was a little more than thirty years ago that guano was accidentally discovered on Baker's Island, in the western Pacific, through its upturning while a grave was being dug for the burial of a sailor

from a whale-ship. Subsequently, similar deposits were found on many of the coral islands in that region. Prior to this, Mr. Haven had brought some guano from the coast of Patagonia, and again from the coast of Africa. Early in 1859, Mr. C. A. Williams, a partner of Mr. Haven, resident at the Sandwich Islands, landed on one of the islands of the Phœnix Island group, while cruising in search of guano. Finding it abundant there, he at once took steps for bringing it to market. Soon Mr. Haven's firm had a number of vessels in that trade.

A discovery.

At the opening of the war, in 1861, several of these vessels were on their passage from the islands to southern ports of the United States, where their cargoes had been contracted for. Arriving on this coast, they found the embargo in force, and were ordered to Europe for a market. The guano from those islands was then unknown in Europe, and there was much delay in disposing of the cargoes. Meantime the freight-money—amounting to $100,000—must be paid, and Mr. Haven's financial skill was taxed to the utmost to meet the emergency. At the time, the affair was a heavy blow to all concerned; but a European market was opened for the guano, and for some years after Germany took all that could be shipped.

War risks.

The procuring and shipping this guano was no slight undertaking. Those uninhabited coral isl-

Section V. Business Activities.

Difficulties of loading.

ands in mid-ocean were commonly surrounded by a dangerous double ledge or shelf of coral rock, which rendered the loading of vessels a matter of great difficulty and peril. In other cases, the heavy ocean surf was a barrier. A peculiar method of mooring the vessels by a series of connected anchors was adopted at some of the islands; and, again, there were movable surf-wharves on rollers, for use in calmer weather. Yet a sudden change of wind, or a little carelessness on the part of those in command, would cause the swinging round of a vessel on to the ledges, or her beaching in the surf: in either case to be a total loss. There were in all some sixty vessels loading at the Phœnix Island group. The guano shipped by them while Mr. Haven's firm prosecuted this trade was about 70,000 tons. A colony of some forty men, mostly Kanakas (Sandwich-Islanders), was commonly kept up at these guano-islands. Everything that they had must be taken to them from Honolulu. Like every other branch of Mr. Haven's ocean business, the guano-trade involved large outlay, great risk, and peculiar administrative ability.

Enterprise.

A good illustration of the alertness and energy of Mr. Haven in business matters was given in his early action with reference to the Alaska seal fisheries. In consequence of the reckless destruction of seals in regions open to all who chose to hunt them, comparatively few of those animals were to

be found elsewhere than on the coast of Alaska, at the time when that territory was ceded to the United States by Russia. There they had been preserved from extermination, through the care of a company granted the monopoly of their capture by the Russian government.

Alaska prospects.

When, in 1867, negotiations were in progress for the purchase of Alaska, Mr. Haven corresponded with Secretary Seward to learn if citizens of the United States would be free to hunt seal in that territory when its transfer were completed. Learning that they would have this liberty, he was on the watch to improve the opening. No sooner did he learn by a telegram from Washington that Alaska was ceded, than he was at work to have his vessels on its coast. He was no such sluggard as to put to sea from New London for a voyage around Cape Horn. Instead of that, he despatched, in a mid-winter snow-storm, his active partner, Mr. R. H. Chapell—who had been trained by him from boyhood, and was fully possessed of his plans and spirit—together with an experienced and valued ship-captain, Captain Ebenezer Morgan—who had sailed for many years in his service in command of whaling and sealing vessels—and two competent mates to the Pacific coast, by way of Panama; thence to the Sandwich Islands, where his partner, Mr. C. A. Williams, already referred to, resided. At Honolulu one of his whaling-ships,

Section V. Business Activities.

which was found there, was promptly fitted for sea, and a schooner was chartered as her tender. Full crews were secured for both vessels, and they were sent with all speed to Alaska. Sitka being the only port of entry, they reported there to Gen. Jefferson C. Davis, in command. With his approval they pushed out to St. Paul's Island, the sealing-ground, 250 miles from the mainland. There they effected the first landing after the purchase, and raised the first American flag. As a result of their venture they soon had 45,000 seal-skins for shipment to England, according to the orders of Mr. Haven.

Yankee push.

So the Connecticut Yankee had his men across the continent, out into mid-ocean, and up towards the north pole, to take advantage of the new sealing chances, while the Californians were rubbing their eyes preparatory to looking into the possibilities of something in that line. The Hon. Mr. Dawes, of Massachusetts, said of this operation, as it afterwards came under review before a Congressional committee, that it was one of the brightest business movements he had ever known, and that he was proud of the New England keenness and enterprise shown in its conception and execution.

Soon there were Californians on the Alaska sealing-grounds. After a while a combination was formed between the ship-owners East and West, and a lease, dated August 3, 1870, was obtained by

them from the United States government, of St. Paul's and St. George's islands, with the exclusive right of seal-catching there, under certain restrictions. Mr. Haven was active in securing this lease; and he was a leading man in the councils of the new company from its organization until his death. The revenue to the government from this company is more than $300,000 per annum.

Seal islands.

The two islands chartered by this company are quite isolated, being thirty miles apart, and are little more than barren rocks of the Aleutian range, running from the coast of Alaska towards Kamtchatka. A small population, principally of native Aleutians, a people essentially Esquimaux, occupy these islands and pursue the seal fishery. They are provided by the company with houses and with schools, free of charge, and with all articles of necessity at San Francisco market rates. They are also protected from the curse of intoxicating liquors by the terms of the company's charter.

Seal-killing.

The men work in parties at their seal-killing, being paid according to the number of seals killed. "A skilful Aleut will skin fifty in a day." Not only are young seals and female seals exempt from slaughter, but no seals are killed at their "rookeries," or gathering-places on the coast. They must first be driven or coaxed to the "killing-grounds" in the interior of the islands, out of

SECTION V. Business Activities.

sight and out of scent of the coast. This precaution is necessary, because of the peculiar sensitiveness and timidity of the seal. "Very strange are these seal," says Dr. Kane, in recording his first killing of one in the polar seas: "a countenance between the dog and the mild African ape—an expression so like that of humanity that it makes gun-murderers hesitate." "Have naturalists ever noticed the expression of this animal's phiz?" he asks, as he tells of the dying look given to him by his first victim. "Curiosity, contentment, pain, reproach, despair, even resignation, I thought I saw on this seal's face."

Sensitiveness of the seal.

Although the male seals will fight manfully in defence of the females, when fairly cornered, the discharge of firearms, the barking of a dog, the tainting of the water about them with the blood of one of their number, or even the smell of lighted tobacco, is sometimes sufficient to drive seals from their rookeries. And driving them away permanently means their extermination; for if they cannot come back to the waters where they were born, they cease to increase. An illustration of this truth is found in the story of sealing on Kerguelen's Land, after the seal were newly discovered there some years ago. So abundant were the seals at first, that as many as 1,700,000 were killed in a single year by the vessels flocking thither from all quarters. But in the space of

three years they were practically exterminated, there not being enough left to make their catching remunerative. On the Alaska islands, however, the rigid regulations concerning the taking of seals are enforced not only by the presence of resident government inspectors, but by the obvious interests of those engaged in the work. As a result, more than two thirds of all the seals now taken in the world are from those islands; and there they are on the increase. "At first the fur seal were killed in immense numbers by the Russians. At one time three hundred thousand skins were destroyed, in order that the market might not be overstocked. It was only when their numbers were greatly diminished that the number annually killed was limited, and the other previously mentioned restrictions imposed." *

Mr. Haven's interest in the Alaska fisheries was a source of large revenue to him; and, of course, it demanded his best business attention and endeavors.

Aiding in Arctic research.

With all else that he had to do, Mr. Haven found time to show his hearty sympathy with the various scientific explorations of the Northern seas during the last twenty years of his life, and to render substantial assistance to some of the adventurous spirits who engaged so chivalrously in the search for remains of Sir John Franklin's expedition. In-

* See Dall's *Alaska and its Resources.*

Section V. Business Activities.

deed, it is a noteworthy fact that whaling masters and whaling owners have been prominent in connection with polar explorations for centuries. The whale-fishery and the fur-hunting interests received attention before the days of Columbus, and such navigators as Octher and Erik the Red, a thousand years ago, had an eye to the material advantages of discoveries in the Arctic regions, rather than to any scientific gain therefrom. Before the beginning of this century American whalers had followed their game nearer to the north pole than any one else had pursued an idea. It was while searching for new fishing and furring grounds, in 1821, that Captain Nathaniel B. Palmer, of Stonington, a New London County shipmaster, discovered the land still bearing his name in the Antarctic region. It is in connection with that discovery that the story is told of the Russians' wonder over Yankee enterprise. The story is, that a Russian exploring expedition reached that region soon after Captain Palmer had made his landing there, and while he was scouting from this base in further explorations. Thinking that the land was until then entirely unknown, the Russians took formal possession of it in the name of the Czar, and followed its shores to locate them intelligently. To their amazement, as they reached a new inlet they saw anchored there a venturesome Connecticut schooner, and a boat from her pushed off

Startling the Russians.

to them to ask if they would like a pilot along the coast. This settled the question of priority of discovery, and Russians and Americans agreed in calling the new country Palmer's Land.

William Scoresby's influence.

It has even been suggested that all the more modern strictly scientific expeditions of polar research were, in a certain sense, an outgrowth of the zeal and enterprise in this direction of William Scoresby, an English whaling captain, at the beginning of this century. His name, it has been said, "may justly be considered as the connecting-link between the old explorers — the adventures made almost solely in the interest of commerce — and those more liberal modern enterprises conducted in the spirit of the newly dawning scientific era." * It was in 1806, while he was on a whaling voyage in the Greenland seas, that he first deviated from the ordinary whaleman's track for the express purpose of scientific research in the direction of the Polar Sea. From that time on he combined whaling with scientific exploration, publishing, from time to time, the results of his investigation, and thus stimulating public interest in the subject. "It was out of a correspondence which he held with Sir Joseph Banks, in 1817, that was evolved the combination of events which led to the equipment of those mixed land and water explorations commanded by Parry, Ross,

* See Blake's *Arctic Experiences.*

Section V. Business Activities.

and Franklin, and out of these expeditions grew those of De Haven, Kane, Hayes, Hall, and others." It was in that correspondence with Banks that Scoresby said of his long-time desire to devote himself, through a series of voyages, to explorations "towards deciding whether or not a navigation into the Pacific, either by a northeast or northwest passage, existed." "By the way of avoiding unnecessary expense, I proposed to combine the object of whale fishery with that of discovery, on every occasion when the situation of the ice was unfavorable for scientific research. Since no one can possibly state, from observation of the ice in any one season, what opportunity may occur on a subsequent occasion, it would be well to have this reserve (whaling) for the reduction of the expenditure, in the event of the opportunity for discovery failing." And in an eminent French memoir of Sir John Franklin, it is declared of Scoresby's part in reviving interest in polar researches: "In spite of previous discoveries, the subject of Arctic explorations was again almost forgotten, when an English whaler, an intelligent and intrepid sailor, who had for many years navigated the Greenland seas, demonstrated the possibility of effecting a per-glacial voyage across to the Pacific."

Combining whale-fishing with discovery.

Sympathy with explorers.

In view of such facts as these, it was by no means strange that Mr. Haven's connection with the whaling interests, and with whalers as a class,

should give to him a peculiar sympathy with Arctic explorers and their investigations. Captain C. F. Hall, whose final expedition in the *Polaris* is more popularly known than his earlier ones, because of its ill-fated ending, but whose previous discoveries in the polar regions were of no mean order, failed for years, through lack of means and of influential friends, to find any avenue to a part in the search for Sir John Franklin's party or its remains, which he ardently longed to share. "It was not until the year 1860," says one of his biographers, "that he was at last enabled to put his long-cherished plans in operation. In pursuit of information among practical men, who knew the modes of life among the Esquimaux, and the resources of living on the shores north of Hudson Bay, and north and west of Cumberland Sound, Captain Hall visited New London. Here he was fortunately introduced to the firm of Williams and Haven, who generously tendered him a free passage in their bark, the *George Henry*, to which was attached as tender the famous *Rescue*, a schooner once known as the *Anaret*, and which had been consort to the *Advance* in 1850–51, in the De Haven Arctic expedition."

Capt. Hall at New London.

Returning from his first voyage in the autumn of 1862, Captain Hall was only more desirous than before of extending his polar researches, in the light of his new experiences. In March, 1863, he

Hall's second expedition.

SECTION V. Business Activities.

had a conference with Mr. Henry Grinnell of New York, and Mr. R. H. Chapell of New London, a partner of Mr. Haven, at which he submitted several plans for a new expedition. One of these plans was called by him "The Combination Research and Whaling Expedition." Like Scoresby's project, it included the meeting of all expenses of scientific exploration by "the proceeds of the whaling business." "By establishing headquarters at Repulse Bay," and "having there a whale-boat strongly constructed," "also Frobisher Bay Esquimaux, there need be," as Captain Hall expressed it, "no hindrance to the force employed on the vessel from prosecuting to the fullest extent this branch of the expedition, to wit, whaling." * Various obstacles presenting themselves to the carrying-out of Captain Hall's preferred and more extensive plans—chief among these being the difficulty of raising money while capitalists were so embarrassed with losses in the early part of the war—he turned again to his New London friends, and took passage in another vessel of Mr. Haven's, the *Monticello*. It was from this vessel, just as he was sailing, in June, 1864, that Captain Hall dated the Preface to his volume of *Arctic Researches*, giving an account of his first expedition.

A new proposal for whaling and research.

The *Polaris* expedition.

The *Polaris* expedition, on which Captain Hall

* See *Narrative of the Second Arctic Expedition made by C. F. Hall*, 1864–69. Government Printing-Office, 1879.

lost his life, which sailed from New London, drew largely for its *personnel* on men who had seen service, or been trained to it, in Mr. Haven's whaling vessels. The sailing-master, S. O. Buddington, who succeeded to the command of the *Polaris* on the death of Captain Hall; the assistant-navigator, George E. Tyson, whose marvellous drift, with a party of nineteen, including women and children, on the ice-float, for six months or more, and over fifteen hundred miles of sea, is one of the great romances of Arctic expeditions; the first mate, Hubbard C. Chester; and Esquimaux "Joe" (Ebierbing), on whose skill and fidelity the safety of the ice-float party unquestionably depended, were included in this category. And the same might be said of the navigators of other Arctic vessels.

Furnishing the men.

It was a standing order of Williams and Haven to their whaling captains to take up and set down the Arctic explorers at any point desired by them, and to supply them freely with whatever stores they were in need of. As Captain Ebenezer Morgan said, in reporting the aid given by him to Captain Hall, when on one occasion he found him in lock at the head of Repulse Bay, "I told him to take anything he wanted. There was nothing in my ship too good for him if he needed it; for that, I knew, was the way Mr. Haven felt about Captain Hall." To blot out Mr. Haven's share, direct and indirect, in the Arctic explorations

Furnishing supplies.

SECTION V. Business Activities.

would materially deface the record of, perhaps, the most chivalrous and unselfish devotion to the interests of pure science which modern days afford.

The wide world over.

A marked feature in Mr. Haven's business enterprises—a feature which had its influence in shaping his character and in expanding his views—was their world-wide reach, keeping him in constant communication with the ends of the earth. His whaling was in the Indian Ocean, the South Pacific Ocean, and the Arctic Ocean—from Baffin's Bay to Behring's Strait. His sealing was both in the Arctic and Antarctic circles—at St. Paul's and St. George's islands, off Alaska; and at the South Shetlands, off Cape Horn. His sea-elephanting was in the far South, at Kerguelen's Land and Hurd's Island. It is a noteworthy fact just here, as another item in Mr. Haven's contributions to science, that the first trustworthy chart of Kerguelen's Land was made by one of his captains, and that a copy of this was obtained from Mr. Haven by the United States government for use by the scientific party sent to that island to observe the transit of Venus, in 1874. Mr. Haven's guano-trade was with islands near the equator; and one of his partners was resident at the Sandwich Islands. For years he kept up colonies, in one branch or another of his business, at points near the north pole, the south pole, and the equator, besides having his vessels in all waters.

Another feature of his business was its large and imminent risks. The remarkable profits of a single whaling voyage have been instanced. On the other hand, an historian already quoted illustrates the uncertainties of this fishery by this record: "Of the sixty-eight whalers expected to arrive in New Bedford and Fairhaven in 1858, forty-four were calculated as making losing voyages, and the same proportion would apply to other ports. The estimated loss to owners during this year was at least $1,000,000." Often Mr. Haven was disappointed in the results of voyages carefully planned by him. "And nothing was more remarkable in him," said one who knew him well, "than his grit in meeting losses. He was used to losing vessels, and he never appeared disturbed by it. All he wanted was to take a new start at once, to make the loss good as soon as possible." And with all his world-wide business, in its demands and its risks, pressing upon him continually, Mr. Haven, amid his greatest anxieties and severest losses, and in the busiest season, went back and forth, week after week, between his home and his country Sunday-school at Waterford, and was also faithful at his post in his city school, as if he had nothing else to live for, or to think of, than the one of those Sunday-schools or the other.

Disappointments.

Nor did Mr. Haven limit his business activities to the great commercial enterprises of his ship-

On land as well as at sea.

Section V. Business Activities.

ping-house. A man as successful as he was in the conduct of his personal affairs is sure to be urged to administer for the business interests of others. "Unto him that hath shall be given," is as true in worldly responsibilities as in spiritual gifts; and the man who has most to do is surest to be called on to do more. If a great bankrupt estate in his community demanded exceptional ability, conjoined with unquestioned integrity, to save it in settlement from utter ruin, Mr. Haven was likely to be summoned by the united voice of the creditors to take it in charge; and he could find time for all the work which this trust entailed.

Railroading and banking.

In 1860, he was chosen president of the New London Northern Railroad Company, at a time when the affairs of that corporation seemed to require the undivided energies of a superior mind. He took the place, and for nearly six years filled it with eminent ability. He was an original corporator of the Mariners' Savings Bank, of the National Bank of Commerce, and of the Equitable Trust Company of New London, being also a director in each institution, and vice-president of the first-named, from the time of its organization until his death. At the time of his death he was also president of the New London City National Bank. Nor were these all of his outside business activities.

"I never saw a man," said a prominent fellow-

citizen of his on the day of Mr. Haven's funeral,—"I never saw a man who could do so many things, and do them all so well, as Henry P. Haven." Could more than this have been said of him, if he had *not* been a devoted and untiring Sunday-school superintendent? On the contrary, it may rather be affirmed that it was because Mr. Haven was so faithful in his Sunday-school work that he was so successful in the other departments of his life-work. The relieving change of mental activity necessitated by the totally different spheres of toil and care in his religious and secular occupations probably enabled him to do more, and to do it better, than if he had confined himself to secular occupations alone. He was the stronger for his own work through not neglecting the Lord's work. In truth, all that he did he looked on as the Lord's work; and, because he honored the Lord in its doing, the Lord honored him in its results; and "the Lord made all that he did to prosper in his hand."

On the other shoulder.

VI.

PUBLIC SERVICES.

Outside Sunday-school Work; Lay Preaching; Arranging the International Lessons; Promoting Common-school Interests; Working with Benevolent Societies; In Denominational Gatherings; A Delegate to Great Britain; Political Services.

SECTION VI. Public Services.

IT might fairly be supposed that with so large business interests as pressed for his attention, and with two Sunday-schools on his hands, Mr. Haven would not have time or strength for any extended public services; but his life was only a fresh illustration of the truth that it is always the busiest man who can be depended on to do one thing more. In fact, Mr. Haven's outside general work, both secular and religious, was sufficient in extent and variety to occupy the entire talents and energies of any ordinary man.

Outside religious activities.

He was quick to respond to any call on him in promoting church and Sunday-school interests in the community about him, outside of his own denomination. Nor did he always wait to be called to such service. He sometimes proffered it where it was not asked for, but where he thought it was needed. If another country neighborhood than

the one he already had in charge lacked a Sunday-school, he would urge attention to it. If the man to start a Sunday-school there was not to be found, he would go there himself and put things in motion. Or, if a feeble church seemed in danger of dying out, he was quite likely to take hold and rouse its members to action. In one case, for example, he found a closed church-building in a needy neighborhood, where only three members of the old organization were still living in the vicinity. Trying in vain to get any one else to take hold of the work, he started a Sunday-school there, and for a time superintended it himself. It was soon prosperous and influential. God gave it power. Souls were born anew. After a time something more than the Sunday-school services was called for. As no clergyman was available, Mr. Haven began preaching in the old church, and for months he supplied its pulpit regularly. To secure to the reorganized church the administration of the sacraments, he occasionally exchanged pulpits with a neighboring pastor. In this way that church was nursed and trained into new life until it was able again to secure a pastor of its own, and thereby release Mr. Haven for similar service elsewhere. This, it may be mentioned, was a Baptist church, while Mr. Haven was a Congregationalist. But the work was the Master's. That was enough for Mr. Haven to know.

Supplying a Baptist pulpit.

SECTION VI. Public Services.

Redeeming the time.

It was a little more than twenty years ago that the writer of this sketch first visited Mr. Haven, to pass a few days with him for the purpose of becoming better acquainted with his Sunday-school work. The incidents of that visit well illustrate the reach and variety of Mr. Haven's ordinary religious activities at home and beyond. On Friday evening he led an institute, or a normal-class conference, of nearly two hundred teachers from the various Sunday-schools of New London. On Saturday he rode out to a Seventh-day Baptist church in Waterford, where he preached in the forenoon, and at noon addressed the Sunday-school. Returning to New London, he led his teachers' meeting at his own house in the evening. On Sunday morning he conducted the opening exercises of his church-school, and then left it in the hands of his assistant, that he might ride out several miles to the little Baptist church which he was nursing into life, as before described. There he preached. After this service he attended the Sunday-school session. Riding thence across the country to his "Gilead" Sunday-school, he led the exercises there, and taught a Bible-class, as usual. Before sundown he was back at his New London home, ready for the evening service at his church. And all this was but an indication of what he was continually doing in addition to his regular church and Sunday-school work at home.

The demands on him in the Sunday-school sphere for a part in convention and institute exercises multiplied with the passing years; and it was wonderful to see how quietly and easily he responded to so many calls without neglecting any business interests or local religious duties. At one time he would be giving counsel and illustrating methods of work in a local institute in a remote country neighborhood; again he would be presiding or making an address at a county convention in one corner of the state or another; then he would be heard at a gathering of superintendents, or at a teachers' association, in New York city; yet again he would be the presiding officer at a Connecticut state convention, or his influence would be recognized in the deliberations of a national Sunday-school gathering. So he came steadily into prominence as one of the leading Sunday-school workers of the United States.

Institute and convention work.

In April, 1872, Mr. Haven was a delegate from Connecticut at the fifth National Sunday-school Convention at Indianapolis. There the chief theme of discussion was the propriety of attempting a plan of uniform Bible lessons for the entire country. Whatever persons or agencies had contributed to the quickening of public interest in this matter, it is clear that God had prepared the hearts of his people for uniformity in the study of his Word. In response to a popular demand in this

The Indianapolis convention.

SECTION VI. Public Services.

direction, the leading Sunday-school publishers had agreed on a common schedule of Bible lessons for the year 1872. The experiment thus made was a success beyond the anticipations of those who arranged it. The advantages of uniformity, and the ease of adapting the same portion of Scripture to all classes in the Sunday-school, were soon so apparent that the desire for a full series of common lessons spread rapidly throughout the country; and the Indianapolis convention felt the pressure unmistakably for a plan that should meet the popular want in this regard.

The uniform-lesson plan.

While the subject was under discussion in the convention, Mr. Haven spoke earnestly in favor of the proposal for a uniform-lesson series. He admitted that at first he had been sceptical on this point; but his observations during the past few months in schools East and West had removed all doubt as to the desirableness of the plan. Moreover, he believed that poring over the same portion of God's Word week by week would bring God's people into closer communion; and it might be that God was to answer most gloriously the prayers of Christians for Christian unity through this uniform-lesson instrumentality.

The Lesson Committee.

When the convention had voted almost unanimously to designate a committee of "five clergymen and five laymen to select a course of Bible lessons for a series of years not exceeding seven,"

which lessons should, so far as the committee might deem possible, "embrace a general study of the whole Bible, alternating between the Old and New Testaments," Mr. Haven was appointed a member of the committee to nominate the new Lesson Committee. Subsequently, at the request to that nominating committee of leading members of his own denomination, he was put upon the Lesson Committee at its original appointment. This gave to Mr. Haven a place of largest potency and responsibility in connection with the interests, not of the Sunday-school alone, but of the entire Christian church; for out of the labors of that Lesson Committee have gone forth influences for the impressing and uplifting of the membership of the church of Christ such as have resulted from no other single movement since the days of the Reformation.

A new call to service.

Mr. Haven fully realized the magnitude and importance of the interests involved in his new appointment. He entered upon its duties prayerfully and with studiousness. He was not content to go to a meeting of the Lesson Committee merely to give his opinion of a schedule of lessons arranged by one or another of the distinguished divines of that committee. He set himself at preparing a plan of Bible study, and selecting lessons for each Sunday of the course, as if he alone had it to do. This plan of his had its part, in

Faithfulness in service.

SECTION VI. Public Services.

conjunction with other plans similarly arranged by other members of the committee, in the final arrangement of the admirable series of International Lessons for the first seven years' course from 1873 to 1879, inclusive.

Finding time for every duty.

It would seem as if Mr. Haven would not have found time for such an elaborate work as this, with his multiplied business interests pressing him on every side; but any man can find time, or can take it, for whatever he feels he must do in this world. If necessary, Mr. Haven would have yielded the cost of a whaling-vessel, or a year's profits of the Alaska seal-fisheries, to prepare himself for a meeting of the Lesson Committee. Yet Mr. Haven's business did not suffer from his attention to this work. Duties never conflict. At the time of the tenth meeting of the Lesson Committee, at Chicago, in the early summer of 1875, Mr. Haven was in London. He then cabled his greetings to his associates. Before their next and final meeting, at Atlanta, he was in heaven.

Interest in common schools.

Mr. Haven's public services were, however, by no means restricted to Sunday-school work. Indeed, he never seemed to restrict himself to any single sphere of endeavor; although he worked in each as if he had nothing to do elsewhere. In behalf of secular education he was active both at home and abroad. He was the originator in New

Promoting educational interests.

London of evening schools, for the benefit of those whose occupations forbade their attendance at the public day schools. He was chairman of the Board of Education of his city, and discharged faithfully the onerous duties of that trust. He was a zealous friend of, and worker for, the State Normal School through its varied vicissitudes. He was, moreover, an active participant in teachers' institutes throughout the state. Together with such men as President Noah Porter, Professor — now President — Daniel C. Gilman, Professor B. G. Northrop, and other distinguished educators, he assisted in a canvass of his state again and again in the interests of popular education; and he had no unimportant part in raising the standard of teaching in the public schools, in city and in country, in Connecticut.

Serving the societies.

In connection with many of the great benevolent societies of the country, Mr. Haven did good service in his local field and in the general one. To hear one of his detailed annual reports as secretary of the New London County Foreign Missionary Association, auxiliary to the American Board of Commissioners for Foreign Missions, one would think that he had little else to do than to attend to the duties of that position. But the American Board itself confided in him for counsel, and looked to him for active service, as one of its val-

SECTION VI. Public Services.

Official connections.

ued and efficient corporate members, with no unimportant place on the committees of its annual sessions. He was a vice-president of the American Sunday-school Union, of the American Bible Society, and of the American Tract Society; and neither of these organizations counted his official connection with it merely a nominal and honorary one. He was ready to give to, and to work for, either of them at its call. He was the very forefront of the Systematic Beneficence Society. Of the American College and Education Society he was the honored president at the time of his death. And in every such station he recognized the responsibilities rather than the honors of the position; valuing it for what it enabled him to do, rather than for what it might do for him.

In denominational councils.

In the county, the state, and the national conferences and councils of the Congregational churches, Mr. Haven was for years a felt and recognized power; hardly less so in the deliberations of the national gatherings than in those of his own county. In October, 1875, he was a representative, together with the Rev. Dr. Joseph P. Thompson, of the National Council, at the Congregational Union of England and Wales, at its annual meeting in London. His brief and fitting address on that occasion illustrates his spirit and style as a speaker, and is therefore worthy of reproduction here.

Speaking for himself and for his associate, he said:

Greetings from America.

"More than three thousand churches of the same faith and order send through us to-day, to you, the Congregational Union of England and Wales, their formal Christian greetings.

The *Mayflower*.

"Two hundred and fifty years ago, just at this time of the year, the *Mayflower*, with her precious freight, crossed the stormy Atlantic and reached the New England coast. That was precious seed she carried — those noble men and women, who, voluntary exiles from this land, were permitted to carry out the ideas which they had so long cherished on that distant shore. There they planted 'a church without a bishop,' and there they founded 'a state without a king.' God blessed and prospered them.

Influence of the Pilgrims.

"I claim not that our forty millions of people have all descended from that little band of Pilgrims; but I do claim that the three thousand Congregational churches which my brother, Dr. Thompson, and myself represent before you to-day are all the fruits of that precious seed. I claim that the principles which were imbibed on these shores of Old England, and which were exported, and which lost not in the exportation, have done great things not only for us, but for you and for the world. I claim that the influences of those principles of freedom which were carried with that

SECTION VI. Public Services.

Mayflower across the ocean have many of them been reflected back, and England is not now what she was two hundred and fifty years ago.

Church extension.

"If you should land on our shores, at one of our great eastern cities, and take the swift railway train which runs for three thousand miles to the shores of the Pacific, as you passed over the mountains eight thousand feet high, as you crossed those rivers and went through those valleys, in every town where there is any considerable population you would find a Congregational church. We are not obliged to ask any bishop where we shall go. We only seek directions from God's Holy Word; and we believe that we plant in their purity the institutions of the Christian religion. When a place of worship is needed in one of these distant towns, the brethren gather themselves together and contribute what they can. They then send word to our richer eastern churches; and our people at Boston always stand ready to give them five hundred dollars to wipe out their debt when they have completed the house of God.

Contributions to missions.

"Our Congregational churches, three thousand in number, are now contributing annually five millions of dollars to the support of our missionaries in heathen countries, while more than that amount is raised for our home missions. God has blessed us, and made us to grow, because we have been willing to give; for we remember that, as

the Old Book says, 'There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty.'

To the Queen.

"Having now for the first time the privilege of speaking to a British audience, I cannot sit down without paying an humble tribute to the noble woman who sits in the chair of this state. You are aware that once every four years we choose our chief magistrate; now, if anything could reconcile me to a different state of things, it would that I settled in a country and under a government where Queen Victoria reigned.

Union and progress.

"I rejoice in the progress that your country has made, especially in the cause of peace. I trust that your great nation will join hands with the American nation to work together for the progress of Christianization and of civilization until the whole world shall be brought to acknowledge as the one sovereign Him whose right it is to reign, and who shall reign until all the nations shall be brought to his feet."

As citizen.

Mr. Haven did not neglect his duties as a citizen. He was too good a man for that. Living under a government which makes its citizens responsible for its policy, its administration, and its very nature and character, he could never have been a model superintendent if he had ignored or shirked his share in making that government what

Section VI. Public Services.

it ought to be. He not only had political opinions and expressed them, but he was as ready to render unto Cæsar all the service which belonged to Cæsar as he was to render unto his neighbor, his church, or his God the service which either had a right to demand of him. He counted it his duty to vote at local elections and at general ones; to respond on occasions to the call for jury service; to contribute of his means for the proper canvass of the community, in behalf of the interests of good government, before any important election; and to accept public office when it was tendered to him. His course in all this was another proof of the falsity of the common assertion, that the best citizens of the United States are not ready to bear a part in politics. No man is entitled to be counted among the best citizens if he lacks this readiness.

Bearing a part in politics.

Holding civil office.

For a time, Mr. Haven was mayor of his city. Again, he represented his town in the Legislature of his state. In 1873 he was the Republican candidate for governor of Connecticut. This last-named experience proved no small personal trial to him. It gave him a new disclosure of the severity and unfairness of partisan warfare in the average political contest. Questions of locality, and personal differences among leading politicians in his party, had entered into the strife for the gubernatorial nomination, and these continued to

manifest themselves unpleasantly throughout the canvass. Mr. Haven had looked for opposition, but he had not expected to be vilified and slandered by any who knew him well, and before whom he had maintained a consistent Christian walk from his boyhood.

Comfort under slanders.

Writing on this subject to a friend just before the election took place, he referred to his troubles of mind, and to the help in bearing them which had come through the notes written by that friend on the Sunday-school lesson for the week, of "Jacob at Bethel." "At my desk studying, with a smart of many malicious lies that came to my knowledge yesterday afternoon, I have read your notes on our lesson. They have been very sweet and precious to me; and I feel that I must say so. I have noted especially your words, 'It is just where the night seems darkest, and the stone pillow hardest, that the eye of faith shall see "heaven open, and the angels of God ascending and descending upon the Son of man." It is there that the trusting child of God will rise up out of his sleep to say with Jacob at Bethel, "Surely the Lord is in this place, and I knew it not."' I suppose it is weak and foolish to regard or care for what is said; but right here in my own community, where I fain would believe that I have honestly, in the fear of God, tried to serve my generation, to have abominable falsehoods not only circulated (as when a citizen here

SECTION VI. Public Services.

says that he will not vote for a man who sends out his ships loaded with tracts on deck and rum in the hold), but to have respectable people believe them, is to me a trial; and the name of these lies is legion. However, I feel stronger for the precious truths of this lesson; and with these few lines I will go back to my studies."

Being weighed in the balances.

On the morning of election-day, Monday, April 7, Mr. Haven wrote once more to his friend: "To-day I pass before the one hundred thousand voters of this state, and each one decides individually whether he wishes me to be the governor. Thus my fellow-men to-day weigh me and judge me. St. Paul says, it is a small thing to be judged of man's judgment. When the Lord weighs me in his balances, may I not be found wanting! I usually select in the morning before I rise, or soon after, some verse, or part of a verse, as my motto for the day. This morning I took 'All things work together for good to them that love God;' and, as I love God, I want to take this promise to my soul and feed on it to-day. My prayer this morning was, 'Give me grace and strength to perform my duties if I am elected, and perfect resignation if I am defeated.' I feel less of interest or excitement over the result than I expected as the time comes on, and think sincerely that I have many friends in the state who will be much more severely disappointed than I shall be. The severe

things said about me, I think, do not now disturb me. So far as I can judge, I entertain no hard or unkind feelings towards any one who has tried to injure me. I enjoyed my Sunday-school work yesterday, speaking in both schools, and had some pleasant thoughts in connection with the lesson, 'Israel, the New Name,' and the words of Jacob, 'I will not let thee go except thou bless me.'"

Defeated.

Mr. Haven, with all his associates on the state ticket, was defeated. Of course, he bore his defeat manfully. "You need not fear," he wrote to his friend, "that I shall whine or murmur; but I want you to pray that I may have grace enough inwardly to accept the result with all the cheerfulness that I should have shown had it been reversed."

Sneered at.

One of the prominent objections urged against Mr. Haven in the gubernatorial canvass was his activity in Christian work. His connection with Sunday-schools was at that time the subject of many a sneer on the platform and in the partisan press. But this only brought home more closely to him the words of his Divine Master, "Blessed are ye when men shall revile you, . . . and shall say all manner of evil against you falsely, for my sake." "It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?"

SECTION VI. Public Services.

Approved.

Sure it is that Mr. Haven's defeat in that canvass was one of the influences which brought him yet closer to his Saviour in the latest years of his earthly life; was one of the things which worked together for good to him as a loved child of God. And sure, also, it is that not the least among his many and varied public services was his representing his party as a candidate for the highest office in the gift of his state when he was asked to do so.

VII.

BENEFICENCES.

Christian Stewardship; Systematic Giving; Enjoying Self-denial; Fidelity Tested; Provoking Others to Good Works; Giving by Proxy; A Providential Donation; Increasing the Ministry; Posthumous Charities.

SECTION VII. Beneficences.

No characteristic of Mr. Haven was more marked in all his Christian life than his counting himself the Lord's steward, responsible to his Master for the wise use or for the instant surrender of all his possessions, according to the providential calls on him. He was not foolish enough to suppose that he "made money." He knew that the silver and the gold were the Lord's, and that the Lord alone gave "power to get wealth." He knew also that the Lord who gave had the power to take away, and that, at the utmost, riches were but a trust from the Lord to be accounted for strictly and sacredly. Hence, from the beginning of his discipleship, he sought to honor the Lord with his substance, and stood ready to respond to any summons from the Lord for the bestowal of his income or of his accrued capital.

Not his own.

Early in his business life Mr. Haven formed a

SECTION VII. Beneficences.

A plan of giving.

plan of systematic giving somewhat after the pattern of the patriarch Jacob's, although with a sliding scale which was an improvement on the arrangement promised at Bethel. He resolved to give a certain percentage of his net income until his accumulations should reach a predesignated sum. As his property should increase he was to increase the percentage of his charities. This progress in giving was to go on until not one tenth merely, but one fourth, and then one half, and, finally, the whole of his net income should be devoted to beneficences. All this was resolved on before he had any accumulations worthy of mention; and it was adhered to faithfully for a long series of years—indeed, until the close of his life, except with such modifications as became necessary to enable him the better to carry out the spirit of his resolve, instead of being tied too closely by its letter.

Avoiding ostentation.

As he was increasingly prospered in business, he gave more and more largely, until his benefactions were so extensive that he felt the necessity of guarding against the appearance of ostentation in giving. To meet this danger, he would sometimes subscribe as liberally to a church contribution as would be generally expected of him, and then would send anonymously a much larger sum to the treasury of the cause represented. In this way his influence was not withheld from the ob-

ject presented, while his gifts called no special attention to himself as a giver.

Enjoying self-denial.

Because so large a share of his income was devoted to charities, it came to be very easy for Mr. Haven to give. Indeed it was so easy that, with his sensitive conscience, he began to be troubled because he was not more troubled. He was afraid there was no self-denial in his largest benefactions. On one occasion he came to the writer of this sketch to talk this subject over in seriousness. He said that he found so much enjoyment in giving that it seemed to him there was no grace in his benevolence. The delight in the exercise took away all possibility of merit. The writer's response to this complaint was, that if Mr. Haven really thought it was wrong to find satisfaction in doing God service, he had better seek meritorious discomfort in refusing obedience; that, for instance, when he saw a needy widow and children, or became acquainted with the wants of struggling students, and had the means at hand for their relief, he might let the poor ones suffer because it would be such a pleasure to him to give them relief. As Mr. Haven was not ready to adopt this recourse, his friend suggested that possibly he was not called to reject Christ's yoke merely because it proved "easy," nor to throw off Christ's burden because through grace he found it to be "light."

Seeking discomfort.

Mr. Haven's giving became a fixed habit—a

Section VII. Beneficences.

habit that was not dependent on the consciousness of large means already devoted to charities. When he had been in business twenty years or more, and his accumulated property had reached the limit originally set for it, financial stress reduced his income materially. His annual receipts were for a time insufficient to meet his ordinary expenses.

Calls on his capital.

But this was not a sufficient excuse for him to refrain from giving. Not merely his surplus funds, but all his possessions, were the Lord's. This he recognized. He did not close his hand against the needy, nor his heart against the Giver of all good, while he had anything with which to respond to a call of charity. He continued to give steadily and liberally, although his benefactions constantly diminished his already very moderate capital. After a year or two, having apparently thus tested him sufficiently, God gave him renewed and increased prosperity, whereby larger means than ever were at his disposal in his Master's service.

Helping others to help themselves.

Mr. Haven's methods of giving were as judicious as they were modest. He recognized the danger of taking off from others a sense of responsibility to help themselves; and he guarded against this danger by encouraging and aiding the objects of his charity to lift any financial burden which they ought to carry, instead of taking that burden absolutely on his own shoulders. Whether it were an individual or a church or Sunday-school

which he would aid, he took pains to so give as would lead others to give also. By this means the more he gave, the more there was of good giving on the part of those whom he helped. It is too often the case that a generous giver in church collections enables those who give little or nothing to boast of the aggregate benefactions of their church, and to soothe their consciences, under a sense of their own stinginess, with the comforting comment, "After all, our church does pretty well in its contributions, considering there are so few rich men in its membership." And, again, there are Sunday-schools or individuals rendered sluggish, if not actually paralyzed, by outright gifts to the full amount of their immediate needs, when they might have been quickened into new life by a stimulated effort to do something for themselves. Mr. Haven's gifts were never alloyed by these elements of evil. If he gave more than his judicious share to the object of any church collection, he gave the surplus anonymously and outside of the church contribution; and in every exercise of beneficence he was as careful not to give too much as he was to give cheerfully; moreover, he was always seeking to provoke others to well-doing through his timely donations.

A cover to stinginess.

One of his favorite captains, who was successful in business and open-handed in generosity, tells of Mr. Haven's habit of calling on him to aid in be-

Lifting together.

Section VII. Beneficences.

nevolent enterprises which had won his sympathy; and, again, of his readiness to respond to any like call on him from the captain. A little mission chapel was to be built in their city. Mr. Haven subscribed to the fund generously, but not so as to monopolize the giving. As the captain referred to was closing up the profits of one of his voyages, Mr. Haven said he wanted some help from him for this chapel. "All right," said the captain, "how much shall it be?" "Well," said Mr. Haven, "I want quite a lift from you. I want two hundred and fifty dollars." Promptly this donation was made. Some months after it was found that the subscription still dragged. "I think you and I must give that chapel another lift," said Mr. Haven. "About how much from me this time?" asked the captain. "I should say a hundred dollars would be about right," was the response. And that sum also was cheerfully given. Again, the captain told Mr. Haven of a worthy object of benevolence, and asked his aid in it. "By all means," said Mr. Haven, heartily, "I want a timber-head in every ship." And this is only one illustration out of many of the way in which Mr. Haven promoted good giving as well as practised it, in evidence that his judgment kept watch over his generosity.

Another lift.

Giving by proxy.

Giving thus carefully as well as extensively, Mr. Haven often sought the aid of friends in applying

his benefactions. No one person knew how much he gave, or in how many directions; but many persons knew that he was always ready to give through them to charities in which they were specially interested. For years the writer of this sketch had *carte-blanche* from Mr. Haven to make any donation for him which the writer supposed Mr. Haven would make if he were present, in an urgent case of charity which could not be laid before him in advance. And if this agent in giving did not call with sufficient frequency on his principal for donations, he was quite likely to be inquired of for new objects of beneficence.

Answering prayers unconsciously.

A single illustration will show how this forwardness of a Christian steward to respond to every providential call on him for a portion of his substance co-worked with the prayers and needs of God's children elsewhere. A young theological graduate called on the writer for information as to routes to California. In the course of the conversation, it came out that the young man was peculiarly living a life of faith. Without means for an education, he had, ten years before, consecrated himself to the Christian ministry, and entered on a course of study accordingly. Aided of God, step by step, in answer to the prayer of faith, he had — without shiftlessness and without lack — passed through the academy, the college, and the theological seminary, and was now to start for the Pacific

SECTION VII. Beneficences.

slope for an unattractive home-missionary field in the interior of California. He had not yet the money for his passage, but he had no concern on that point; for he was sure that the Lord, who had supplied all his need thus far, would not leave him in want—to-morrow. He asked no assistance, nor did he even tell his story of want, save as it came out in answer to questions. He was, however, promptly given some assistance by the one who now learned the facts in the case; and he went on his way rejoicing and trusting.

Looking up charities.

Up to this point there was no thought of Mr. Haven in the affair. But just as the writer began to feel that he ought to be the means of doing more for that child of God than his personal possessions warranted, there came to him a friendly note from Mr. Haven, with a postscript of this sort: "Do you know of any young man to whom I ought to give twenty-five dollars just now?" The response to this inquiry was immediate, "Yes, I do know the man you want to help." And the name and story of the home missionary, just off for his new field, were given. Promptly there came from Mr. Haven a draft for the sum named, and, as the money was to be used in California, the draft was made payable in gold. The donation was forwarded to California, and in acknowledging its receipt the young missionary wrote:

A welcome gift.

"The gift was, as you may suppose, entirely un-

expected, but none the less welcome, as I will show you. I arrived here safely some three weeks ago; but when my bills were all paid, my cash was pretty low. My parish is a widely scattered one, and every one said, 'You must get you a horse.' (Everybody rides horseback here, and, as horses are very cheap here, they probably never dreamed but that I could buy one as well as not.) I determined to get one when my first quarter's salary became due; but meanwhile, for three months, I should have to go afoot, and it is very warm and dusty walking here. The very day your letter came, the leading man of the place had been saying that I ought to have a horse, and he thought he had just the one for me, a very promising colt, just broken to the saddle, safe, pretty, fast, and good-natured. He would let me have her for twenty-five dollars. When I opened your letter and saw a gold-check for just that amount, you may believe that I thought of the saying, 'The lines of God's providence run double.' The next day I went and tried the pony, and I like her very much."

A horse wanted.

Such evidences as this that his giving was within the double lines of God's providence were a source of peculiar gratification to Mr. Haven; and he had no lack of this kind of proof that God recognized and honored his beneficences.

The double lines of Providence.

Aiding young men by counsel and pecuniary as-

Section VII. Beneficences.

sistance was a favorite method of well-doing with Mr. Haven. He was always on the lookout for opportunities in this line. Again and again he gave generously to start a young man in some business enterprise in his city or abroad; and his sympathy and sound advice were often of as much importance at such a time as the funds he furnished.

Helping into the ministry.

But the line of charitable giving and doing which Mr. Haven loved best, and along which, perhaps, he did most in an extended series of years, was in the direction of helping young men into the gospel ministry. He had himself been the gainer from ten dollars of borrowed money to meet his early schoolboy bills; and he realized how valuable a little timely aid might be to a poor student. Moreover, if the student could thus be helped towards the ministry, the service was, in Mr. Haven's view, of the highest importance. The very first money he ever gave away was in aid of a theological student. This was while he was still a clerk. From that time forward he continued such giving with discrimination, with freedom, and with heartiness.

Finding the man.

He would find a young man in his Waterford Sunday-school or at a carpenter's bench or a blacksmith's forge, or struggling along in school or at college, who might, in his opinion, be of service in the ministry, but who lacked the means to secure the needful training, or lacked the word of prompt-

ing and of cheer — which is often of much more importance than money — to induce him to press forward in preparation for that service. Mr. Haven would take that young man by the hand, question him kindly as to his purposes and desires, and counsel him as to his wiser course. He would promise such aid as, in his judgment, seemed desirable to bring the young man where God wanted him; nor would he desert that case until the attempted work was completed. In more than one or two instances he took a young man directly into his family, and gave him a home there until his preparatory studies were completed. He was careful, however, here, as in all his charities, to do nothing for a young student which the student ought to and could do for himself. He never forgot that he was doing most for others when he was stimulating them to do most for themselves.

Giving him a home.

"I remember returning from church one Sunday noon, in June, 1850," writes a clergyman, who would never have been in the ministry but for the prompting to it of which he thus tells, "and finding a note from Mr. Haven, requesting me to call at his house before one o'clock, as at that hour he started for his Waterford Sunday-school. I went up to his house, and was requested to go and gather together and then take charge of a mission Sunday-school in a district three miles off. When I expressed astonishment at the request, inasmuch

Calling him by name.

Section VII. Beneficences.

as I thought that the superintendent of a Sunday-school should be one of age and experience, he replied that 'it required more zeal than knowledge.' Thus encouraged, I decided to go. The next Sunday Mr. Haven carried me out to my mission field, where we found eight or ten persons assembled. For eight months I walked to that school in all weather. One day, owing to a severe storm, I found no one there except a little boy; but I believe that day's effort was as beneficial to the school as any one day's work I did; for I heard the remark made that 'Mr. E. must be in earnest.' A new life was infused into the school. The day I closed my labors there the school-house was filled to overflowing. Eight months before it was unpainted within and without. That day it was painted both without and within, was surrounded by shade trees, and in other respects beautified. One day, again, Mr. Haven called upon me at my place of business, and asked me to take a walk. He then inquired if I had ever thought of studying for the ministry. I told him of many thoughts and desires on the subject. He inquired into my circumstances, and kindly urged me to give myself to the work. I followed his advice. The years of preparatory study are now passed. He has counselled, encouraged, and assisted me."

Within one of a failure.

One among many.

This young man, afterwards a useful pastor in New England and in the far West, was one of

more than sixty individually aided into the Christian ministry by the benefactions of Mr. Haven. At one time he had twelve such students on his charity list. In some instances he gave more than two thousand dollars towards the education of one young man. His benefactions in this line were, in the aggregate, very large; and the investment thus made by him was delightfully remunerative. His *protégés* included men in the ministry of the Baptist, Episcopal, and Methodist churches, as well as in the Congregational. As he moved about the country, he was meeting them pleasantly, or hearing of their good work. Through their efforts he multiplied himself in the gospel field. And now that he has entered into rest, a score or two of his representatives are continuing the labor he loved, and at which they were set through his counsel and assistance.

Christian union.

At the time of his investing in the Alaska enterprise, Mr. Haven was compelled to look anew at the terms of his original plan of devoting his surplus income to charities, in the light of fresh business demands and uncertainties. It was not so easy as before to settle the question of his "income"—as that term had been understood by him when he made his first resolve. The Alaska lease was for twenty years. There might be large receipts from it one year, and large demands from it the next. His share in that lease imposed on

New light on duty.

SECTION VII. Beneficences.

him prospective obligations, of an undetermined amount, which he could not honorably evade. Yet he was anxious to fulfil to the utmost his pledge of Christian beneficence. In his perplexity he consulted, at least, one friend, whose judgment he valued, and by him was counselled not to be disturbed by the letter of a mental agreement, when another form would better carry out its spirit and real intent. He had already shown, when tested, that he was willing to give more than the letter of his promise called for; and now he might certainly rearrange his plan of giving, to conform it to his new circumstances and liabilities. In accepting his friend's council, it is evident, as shown by the tenor of his will, that Mr. Haven was not disposed to shirk any obligations of stewardship. Giving freely while he lived, he provided in his will for the retaining of his estate undivided so long as the Alaska lease should run; and, meantime, for the distribution in charities of a liberal share of its annual income. Moreover, at the termination of that lease, a handsome portion of the entire estate is to go to objects of benevolence.

Letter or spirit?

An unchecked flow.

Through this fidelity to the spirit of his original pledge of consecration, Mr. Haven continued a liberal giver to good causes during his lifetime; and now that he has passed to his reward, the flow of his beneficence is still unchecked. Tens of thousands of dollars have been donated in his name

since his decease; and, for at least ten years more, this giving is to go on according to his carefully arranged plan. His Waterford Sunday-school, his home church, his New London week-day schools, the various benevolent societies and other objects of beneficence which he was accustomed to aid, still receive evidences of his loving interest in their welfare, and still have reason to bless the memory of his large-hearted, open-handed goodness.

Still at work.

To all human appearance, had Mr. Haven chosen to hoard money rather than to distribute it, he might easily have become a millionaire, even while giving generously—according to the average rich man's standard. Then, a few large benefactions in his will would have uplifted his name as one of the great givers of his generation. But he preferred to lay up for himself treasures in heaven rather than upon earth. During his lifetime his gifts aggregated an amount rarely reached by a millionaire; and there is little reason for supposing that he now regrets having made this use of "the mammon of unrighteousness." "As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever."

Giving better than holding.

VIII.

CHARACTER AND CHARACTERISTICS.

Character in Perspective; Power of Concentration; Power of Disconnection; Power of Secretiveness; Attention to System; Geniality and Humor; Home Traits; Love of the Bible; Faith in Sorrow; Faith in Danger; Readiness to Forgive; Readiness to Depart.

SECTION VIII. Character and Characteristics.

To know the completeness and symmetry and the true attractiveness of Mr. Haven's character, it is necessary to look at that character in perspective, rather than to consider it in its separate details. It is not enough to observe him as a superintendent, or as a business man, or as a public servant, or as a Christian steward. He must be viewed in his entirety, as he was in himself, and as he appeared with all his distinctive characteristics, and with those various particular traits which gave him power and efficiency in the one sphere or another of his principal activities, blended and harmonized in their mutual relations and adaptations; as, in fact, he was best known in his immediate family circle and among his more intimate friends and acquaintances. Until he is seen in this light he cannot be rightly understood nor fully appreciated.

Prominent among Mr. Haven's characteristics were his power of concentrating all his thoughts and energies on the one thing he had to do for the time being, and his ability to turn absolutely from that which had thus absorbed him and devote himself to a new object of interest or duty whenever the occasion demanded such a transfer. Many a man has the first of these traits without having the second. No man, in fact, can be foremost in any department of life or do anything pre-eminently well without giving himself wholly to that thing as if there were nothing else then worth living for. He must be a whole man to it and do it with all his might, or it will not be done as well as he could do it, or as well as some one else could do it. But there are those who can attach themselves to an object of interest easier than they can release themselves from it; who can devote themselves to one thing wholly and to one thing only. They have no power of letting things drop; of turning away from that which has once absorbed their attention. They have power in one direction, and in that alone. The rarer quality is that of being devoted to many things, one at a time; of giving up an object of interest as readily as of taking it up. This commonly marks the man of exceptional versatility in his successful enterprises. This was a distinguishing characteristic of Mr. Haven. He could be twenty different men to twenty

Power of Concentration.

Letting go easily.

Section VIII. Character and Characteristics.

different objects in one day, if necessary. In the household he would seem to have only family interests to attend to. Looking over his business correspondence, that would engross his attention wholly. In a personal conference with one of his partners, nothing would appear to divert his mind from the theme of that conference. At the railroad company's office or the banking-house, or at a school-board meeting, he would bear himself as if the subject there under consideration had all his waking thoughts year in and year out. When he met a personal friend by appointment, or talked with a young man whom he was aiding in some new enterprise or in his education, he showed no intimation of any business pressure upon him. He was apparently as free for that conversation, and as much interested in it, as if he had been waiting and longing for it for hours, with time hanging heavy on his hands meanwhile. So, also, when he turned his attention to his Sunday-school work, or to his plans of evangelizing, or to one or another of his beneficences, or to a pleasure-trip. The one thing for the hour was the only thing that gave a sign of existence in his thoughts or purposes; and this while it was but one thing of a score for that single day. One of Mr. Haven's attached friends, President Chapin, of Beloit College, says of this peculiarity of his:

One thing at a time.

President Chapin's testimony.

"Perhaps he was best known (churchwise) as a

Sunday-school man; and one who knew the hours he spent on his plans and papers, as well as in the public exercises of his two schools, might well suppose the Sunday-school his only branch of Christian work. But the young men of straitened means, hungry for college training, who were cheered and encouraged by him, knew that his heart was in the work of Christian education. The minister on the frontier and his wife, refreshed, through his bounty, by a visit to New England, and their son and daughter, finding this and that need of theirs supplied by him, thought of him as living for the home missionaries. Those who saw him on the deck of a whaling-ship, with the company of believers he had gathered to fill her sails with the breath of prayer, as she started on her long voyage, could not doubt that he was the seamen's friend. To the poor and sick, and to those in prison, he came often as the city missionary, while his interest in the foreign missionary work was such that he was called to a place among the corporate members of the American Board. And, in noting the time and care and thought he gave to these varied interests, we remember that he was not a man of leisure, but all the while he was actively engaged in extensive business which his talents and industry made very successful; very much engaged, too, in promoting the common-school interests of the state as well as of the town,

Sympathy with all.

Variety in work.

SECTION VIII. Character and Characteristics.

and giving a due share of thought and time to political affairs."

Conjoined with this power of concentrating and transferring his thoughts, there was necessarily a certain secretiveness in Mr. Haven's nature to enable him thus to refrain from giving a sign to others of any object of interest in his mind or plans aside from the obvious one for the hour.

Keeping his own counsel.

He would chat pleasantly on indifferent topics with a neighbor who called at his office, making never a mention of the fact that he was to start that evening for a trip across the continent, or that he had just learned of the loss of one of his more valuable whale-ships. He would say nothing of the sickness in his family which had kept him awake the night before, as he talked with a church committee about plans of church building or enlargement. There would be no hint of the business perplexities which had taxed his energies to their utmost in his labor of the past three hours, as he called on one of his Sunday-school co-workers to arrange further plans for a midsummer picnic. He not only seemed to live in the present moment, but he commonly managed to keep those whom he met from thinking that any other time was different to him from that one. They saw, then, but one side of himself, and but one phase of his life and its labors; and they knew little or nothing from him of those with whom he had

been in conference just before, or whom he was to meet just after that interview.

That he was methodical to an extreme degree follows as a matter of course from the many labors undertaken and performed by him. Without system and close attention to it, so much and so varied work would have been out of the question. He took hold of things and he let go of them on the minute. He went to bed and he got up when he intended to. He filled all the time needful to do each duty which he attempted, and that was all the time he took for it. Eating, studying, praying, walking, chatting, all were on time and in their time. His system and thoroughness, his enterprise and his originality, his courage and his hopefulness, have already been illustrated in the story of his career in business, in Sunday-school work, and in public life. It might seem, from the prominence given to these sturdier and more substantial characteristics of Mr. Haven, that he lacked in the brighter and more attractive traits of freedom and heartiness and geniality of personal life. But this was by no means the case. Mr. Haven was peculiarly cheerful. Few men loved a laugh more than he. Few men could give themselves up to the delights of social intercourse with more of unrestrained enjoyment when such recreation was in order.

Attention to system.

Loving a laugh.

There are pleasant memories of Mr. Haven in

SECTION VIII. Character and Character-istics.

many a home which he visited. How the little folks did enjoy his chats with them, and their rides upon his knee! How the older ones remember the echo of his contagious laugh or the brightness of some of his keen repartees! A venerable clergyman* of his county tells of dining at Mr. Haven's one day. "We were scarcely seated at the table," says the clergyman, "when he turned to me, observing, 'I entertain a good many of your cloth.' 'I presume, then,' said the guest, 'you sometimes entertain angels unawares.' 'If I do in this case it will be *unawares*,' was the quick rejoinder."

Repartees.

Illustrations of the playful side of Mr. Haven's nature were frequently given in his friendly correspondence. On one occasion a friend from abroad, of much slighter frame than himself, unintentionally exchanged overcoats with Mr. Haven, on leaving his house in New London, but, discovering the mistake soon after, telegraphed a request for a re-exchange of the coats by express. At this Mr. Haven wrote to his friend:

In the wrong coat.

"The coat was rather small; still I made out to get into it, and felt almost like a Reverend, certainly like an ex-Chaplain. It was *full*, I assure you. I have no doubt that if I had had an appointment for a Sunday-school convention to-day,

* The Rev. T. L. Shipman, in *The National Sunday-school Teacher*.

I should have been in the spirit as well as in the cloak, and have surprised any audience which I might address by my zeal, tact, and eloquence.

"I was in blissful ignorance of the exchange, and took the coat to my wife for the purpose of having a few stitches taken in it. After a few minutes she brought it back, saying that it was not mine, and asking if you wore an overcoat. The result of examination showed that mine was missing, and then I wondered in what part of my capacious folds your spare tabernacle was hid.

The best covering.

"On trying the experiment, I was gratified to learn that your mantle would cover me. Mrs. Haven pronounced me greatly improved in personal appearance, and I probably made quite an impression on the natives as I wended my way to the office. Alas for the transitory nature of all these outward adornings! Your telegraphic summons requires me to give up my graceful outer garment and return to my plain and faded housing. I send your coat, as ordered, by express; and my heart says, May its owner long abide where the flesh requires these surroundings; and when this mortal shall have put on immortality, then may he be clothed with that 'fine linen, clean and white,' which is 'the righteousness of the saints.'"

Household life.

It was in his home life that Mr. Haven was most completely himself, and that he exhibited those qualities and characteristics, and that spirit and

SECTION VIII. Character and Characteristics.

temper which gave him success in business and efficiency in Sunday-school work, and which won to him the affection and confidence of those who knew him most intimately. No man is really worthy of love and honor outside of his home who is not loved and honored in his home. No man can be a model superintendent who is not a model husband and father—if he has a family in which to manifest himself in those relations. A man's life in his home is the true measure and test of both his manhood and his Christian attainment and capacity.

The home test.

Marriage.

When he was twenty-five years old, Mr. Haven was married to Miss Elizabeth Lucas Douglas, of Waterford. They had four children, one of whom died in infancy and one in young manhood. But his household was rarely, if ever, limited to wife and children. Others were included in that circle. Two half-sisters of his—children of his mother by her first marriage—lived with him. One of these sisters, Miss Frances Manwaring Caulkins, was a lady of superior intellectual and moral force, and of refined taste and culture. She had been a pupil of Mrs. Sigourney, when the latter, as Miss Lydia Huntley, had conducted a young ladies' school at Norwich. Afterwards she had herself been at the head of a female academy in New London, and, again, of one at Norwich. She was a good scholar in Latin, French, German, and Italian, and was a

Miss Caulkins.

lover of the best literature in all those tongues. She had some poetic talent. As a popular writer for children she had unusual power. Her "Tract Primer," published by the American Tract Society, was circulated to the extent of more than a million copies in English, and in large editions in other languages. Other publications of hers by the same society reached a circulation of not less than a million. Moreover, as a local historian she had special prominence, preparing a history of Norwich and a history of New London, and being in familiar correspondence with such historians as George Bancroft, Edward Everett, Robert C. Winthrop; the Rev. Dr. Sprague, of Albany; Judge Savage, of Boston; and Dr. J. Hammond Trumbull, of Hartford. The influence and the sympathy of this sister could not but have their share in shaping the tastes and promoting the studies of Mr. Haven, and they certainly were evident in the atmosphere of his household.

An industrious author.

A sister's influence.

From time to time boys and young men were members of Mr. Haven's family, while training for business or for college. Mr. Richard H. Chapell, who was afterwards his partner, was thus for eighteen years in his household. And now and then young lady relatives or *protégées* were similarly there. A son or a daughter of a deceased friend or of a missionary would be practically adopted into his family, coming, perhaps, at the first for a

A home for others.

SECTION VIII. Character and Characteristics.

few weeks, and continuing there for years. And on more than one occasion a missionary and his family found a home there. In this way the home circle was a large one, but its character was always the same. It had the power of assimilating whatever for the time being entered into its composition.

Household system.

Method and system pervaded that household. A man with all the varied interests and duties on hand which pressed Mr. Haven could never get along with slackness or shiftlessness in his family appointments. There was a time for everything in his home, and everything was on time. But there was cheerfulness in the family intercourse. And, when Mr. Haven turned away from study in his library, or had closed the service of morning worship, he was as ready to listen to the story of little matters which concerned his loved ones, or to chat and laugh with them unrestrainedly, as he had been a minute before to read or write or pray. Religion was in his home atmosphere. That was not a subject for outside consideration or for Sunday prominence only. It was manifest at all times, and was constantly finding appropriate expression. The reciting of favorite texts of Scripture by every member of the family, including its guests, was a preliminary to the morning meal, after all were gathered at the table. Having asked a blessing on the food before them, Mr. Haven

A religious atmosphere.

would repeat some Bible verse, his wife would repeat another, and so on down to the youngest person present. It was as if he would say, "I have esteemed the words of His mouth more than my necessary food."

Love of the Bible.

This hearty love for the Bible was a marked characteristic of Mr. Haven. His associates on the Lesson Committee all speak of it—as also of his gracefulness in deferring to the will of the majority when a decision was against him on a lesson selection he had advocated—in their varied tributes to his memory. The Rev. Dr. John Hall, of that committee, writes:

"Through our common membership in the Committee on International Lessons, in connection with one of its meetings when I was a guest at his home in New London, I had the opportunity of knowing, as one can learn only in a man's home and in his immediate neighborhood, what manner of man Mr. Haven was.

Devotion to the truth.

"In common with his associates on the committee, I had learned to admire and reverence him for his devout regard for inspired truth; his painstaking effort to understand and teach it, and for the constant direction of his thoughts towards the most effective methods of presenting the Divine Word to the mind of the young. Nor did I less admire the gentle and modest spirit with which he deferred to the views of others in a company where, in

SECTION VIII. Character and Characteristics.

the nature of the case, many personal preferences had to give way to the general conviction of duty and of the character stamped on the work by the instructions under which we acted.

Childlikeness.

"It is no breach of the confidence of that committee to say that Mr. Haven came to it with his carefully selected outlines of lessons and his mind turned to this or that passage, because he had fed on it himself, and had dealt it out to his school with evident advantage. His struggle to forego that which was to him so precious was a study to his associates; and his joy when we were able to accept his views was, like his general Christian spirit, as that of a little child. I never parted from him without having suggested to me the words 'An Israelite indeed, in whom is no guile.'

A New England Englishman.

"All the impressions I had formed of him were confirmed by the nearer view of the man among his familiar surroundings. Genial, practical, diligent, full of respect for the convictions of others, and earnestly bent on giving effect to his own, he was to me a fine type of an Englishman of large and kindly nature, trained and moulded under the influences of New England, and fitted for filling with great usefulness that sphere in which the Christian layman can adorn the doctrine of God his Saviour, and do much of the work of a minister of the Gospel, without the suspicion of being simply engaged officially. I can think of no great-

er blessing for a town or a church than the multiplication of such public-spirited, consistent, warm-hearted Christian gentlemen as Henry P. Haven. I pray God to bless the memorial of him to the diffusion of his principles and to the perpetuation of his moral influence."

President Chapin's testimony.

President Chapin, Mr. Haven's denominational associate on the Lesson Committee, says of his work there:

The one Word of God.

"He showed great familiarity with the Scriptures, and was especially earnest to have the lessons so adjusted as to bring the different parts of the Bible to support each other; for he reverenced the whole as the one Word of God. He was wont to urge strongly that the 'golden texts' from the New Testament lessons should be drawn from the Old Testament, and *vice versa*, and was himself very happy in pointing out verses appropriate.

Graceful yielding.

"His broad face beaming with interest, his pleasant voice, his enthusiasm in pleading for his favorite parts of Bible history, his graceful yielding to the judgment of others when his preferences were overruled, and the sweet spirit of Christian devotion which marked his whole bearing left abiding impressions, and will cause his memory to be ever cherished with respect and love by all of his colleagues on that committee."

Witness of B. F. Jacobs.

Warm-hearted and zealous B. F. Jacobs says, in a similar strain:

SECTION VIII. Character and Characteristics.

"Brother Haven was so good a friend and so lovely a man that I would like to write more than I can with reference to his work on the Lesson Committee. He was a decided help there, in that he gave more sunshine and sweetness than would have been possible without him. And he was a blessing because he was prayer-*full* at all times. Of his Bible work I may say that he carried out these traits of character: He was always seeking for 'plums' in the Scripture, and any chapter that had one of his favorite verses in he was anxious to have selected, without so much reference to other selections. This led to another desire: to take *every* verse of a favorite chapter; and, when that could not be done, to take all that the committee would allow. Had his advice been followed, it would have taken at least twenty-one years, instead of seven, for a course.

Bringing sunshine.

Seeking plums.

"He was a *lover* of the Word rather than a *student*, but he did love to study it. I am thankful that I knew him. The influence of such a friend is abiding."

A lover of the Word.

And good Dr. Vincent, the chairman of the committee, sums up the story of Mr. Haven among his associates there thus pleasantly:

Dr. Vincent's view.

"Henry P. Haven was one of the most gentle-spirited men I ever met. He brought sunshine into every meeting of our International Lesson Committee. He made careful preparation in ad-

vance of our sessions; insisted strenuously upon his preferences when there was a difference of opinion concerning specific selections; defended his positions with great fervor; but yielded with a generous, hearty laugh when the vote went against him; in every case, I believe, voting afterwards with the majority when it was desired, according to our custom, to make the choice unanimous.

Loved and missed.

"He loved the Word; he loved the brethren; he loved the work; he loved the Lord. He has gone to his reward. We miss him at our annual sessions. We hope to join him again in the unbroken fellowships of the life eternal."

Seeing in the dark.

In his love of God's Word, Mr. Haven had fastened many passages from it in his memory. His mind was richly stored in this way with accumulations more to be desired "than gold, yea, than much fine gold," and to him "sweeter than honey and the honeycomb." He was always ready with an appropriate quotation of Scripture. While returning from the Indianapolis Convention, which had planned for the International Lessons, in 1872, Mr. Haven was on a Pullman car, with a party of fellow delegates, for two nights and a day. As the night was shutting in, soon after the train had started from its station, a service of evening worship was proposed, and Mr. Haven was asked to lead it. It was already too dark for him to read the fine print of his pocket Bible with ease, so he

SECTION VIII. Character and Characteristics.

stood up in the car and, in reverent tones, recited the first chapter of Hebrews throughout as a theme for the meditations of the hour. When the natural eye was shaded, the eye of his mind was still clear for those words, the entrance of which giveth light to the soul.

Favorite truths.

He had his favorite truths in the Scriptures. Every intelligent disciple has. The Christian who loves no one truth more than another has no very great love for any. We are none of us so judicially poised as to see all truths clearly in their proper relations to one another and to our own needs and longings; and if we give much thought to the Bible and its teachings, some of its disclosures and promises will have a peculiar attractiveness to us. Prominent in Mr. Haven's thoughts and affections was the truth of the resurrection. He loved to think and to speak of his glorified Lord. There was no comfort to him in a dead Christ. He did not walk towards heaven backwards, with his eyes on Calvary. His point of observation was Bethany, whence the risen Jesus had been received in a cloud out of the sight of his disciples, while the word of the heavenly messengers was to them, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Yet he did not "stand" "gazing up into heaven." He pressed forward in the path of duty in constant readiness

Looking forward.

for the coming again of his Redeemer, and in the joyous hope of a glorious resurrection if he should fall asleep before his Lord appeared. Easter-Sunday was a delightful day to Mr. Haven; and one of the very latest Sunday-school exercises which he prepared was an Easter Service, according to his custom for a series of years. This service was used in his two Sunday-schools just two weeks before his death.

Easter services.

There came a time when heavy shadows fell across the path of Mr. Haven's life, and he could not but be depressed by them. His eldest son, Thomas Williams Haven, who had grown to years of manhood, and was already taken into partnership with his father, died after a very brief illness, in the summer of 1870, at the age of twenty-three. This was a severe blow to Mr. Haven. The loss of the son's companionship, and the unexpected cutting-off of all the bright hopes for his business future, intensified the father's sense of loss. Then the wife of his youth, whose love and sympathy had been so much to him for more than thirty years, failed steadily in health, and, in spite of the tenderest care and of the highest professional skill, sank gradually to rest and passed away in the autumn of 1874. Almost at the same time—a few months earlier, indeed—his valued partner, Mr. Chapell, who had been so many years in Mr. Haven's family, and afterwards by his side in busi-

Bereavements.

Griefs cluster.

Section VIII. Character and Characteristics.

ness, ceased his earthly work. Within a few months from this double blow there came the death of Mr. Haven's son-in-law, Mr. Francis Allyn Perkins, the husband of his only daughter; and his senior partner, Major Williams, who had, in fact, first trained him in his business life, was gathered to his fathers at an advanced age. Loved ones, old and young, seemed to be leaving Mr. Haven. His inner circle of friendships was growing sensibly smaller. He was in deep waters of sorrow, and their chill was upon him, even though they could not overflow him nor separate him from the companionship and comfort of his Redeemer.

In deep waters.

A trip to Europe.

It was from the added pressure of his personal bereavements that necessity was laid on Mr. Haven for a trip to Europe in 1875, in order that he might have temporary relief from his business cares, while securing an entire change of scene and air. His presence, during that trip, at the meeting of the Congregational Union of England and Wales, has already been mentioned. He also met, by invitation, the Committee of the London Sunday-school Union for a conference at the rooms of that society. The incidents of his visit at Geneva are pleasantly sketched by two persons who were with him there. The Rev. Dr. Leonard Woolsey Bacon, then pastor of the American Chapel in the home of Calvin, writes:

Dr. L. W. Bacon's story.

Section VIII. Character and Characteristics.

"It was a characteristic of our American church at Geneva that the church flourished when the congregations were small. In the summer, when the tide of tourists flowed amain, the little 'Hall of the Reformation' would be filled of a Sunday morning with strange faces, and when public worship was ended there would be multitudinous handshakings and Christian greetings among old friends and new, and our Sunday evening gatherings were true feasts of charity without blemish, in which believers from all quarters of the world brought together their contributions to the common instruction and pleasure. But with all the 'hurrying to and fro' of the summer, the steady work of the little church was much interrupted, and especially the work of the Sunday-school, which never knew on one Sunday what teachers or scholars it could count on for the next. So, as some Sunday-schools freeze up in winter, ours dried up, or rather was flooded out, in summer.

The Hall of the Reformation.

"But when we learned that two such Sunday-school teachers as Henry P. Haven and John Wanamaker were in town at once, the mere announcement was enough to create a Sunday-school of itself. We rallied the American children who happened to be in town on the lawn of the pastor's house, a half-hour's walk from Geneva, on the slopes of Petit Sacconex, and organized for the nonce with Mr. Wanamaker for superintendent

A rare treat.

SECTION VIII. Character and Characteristics.

and Mr. Haven for teacher; and we were all in one class.

A tempting landscape.

"Of the hundreds of American and English visitors who were guests at 'Villa Bellamy' while it was the house of the American pastor, I think there are not many who will forget the exquisite beauty of the view from that lawn. The picture was framed in between fringes of shrubbery and trees that shut out from view the neighboring villas. Off to the right, on its rocky bluff at the outlet of the lake, sat the city of Calvin, crowned with its low, massive cathedral towers. Before us stretched the glassy expanse of 'clear, smiling Leman,' flecked with broad, double lateen-sails, so curiously like the outstretched wings of some vast water-fowl. And, as a background to this, rose tier above tier of hills and rocks and mountains—green, turfy hills and rocks of gray or ruddy stone—and, at last, against the eastern sky, the awful snowy forms of Mont Blanc and his attendant procession of jagged and splintered cliffs. It is something of a testimony to the power of the teacher and to the teachableness of his scholars that he was able to hold his own against the attraction of such surroundings.

An attractive teacher.

"I need not add, from so distant a recollection, to the illustrations already given of Mr. Haven's method as he unfolded from his own mind and drew forth from his class whatever could throw

light on the International Lesson for the day. I distinctly remember, however, some very striking illustrations that he brought out of the recollections of his own boyhood and early business life. Such reminiscences of a successful and useful man are among the things that boys most willingly hear and longest remember, and are most inclined to profit by. '*Salus est hæc nôsse adolescentulis.*' The little children that were too young to lay to heart the meaning of the talk had their memory of the good man reinforced by tiny fractional California gold coins, carried in his pocket, I judge, to meet just such emergencies, and now worth, as a memorial of Henry P. Haven, 'more than their weight in gold.'"

How to jog the memory.

This reminiscence of that Genevan Sunday is supplemented by Mr. Wanamaker in a way to show the quiet trustfulness of Mr. Haven, and to bring out young Dr. Bacon in his habit of taking a practical view of things. The Philadelphia superintendent writes:

A word from Mr. Wanamaker.

"The very mention of Mr. Haven's name brings up Bunyan's picture of Mr. Great-heart. I recall his great business capacity, his important public life, his cleanness of record, his commanding influence; but I find truest satisfaction in the glow of his Christian work. Good and wise as he was, he was ever learning, particularly with reference to his Sunday-school work. And though I spent days

SECTION VIII. Character and Characteristics.

in rehearsing to him methods of which I knew, I am sure I received as much from him in return.

A memorable day.

"Perhaps the most memorable day I ever spent with him was in Geneva. As I joined him on his way to the American chapel, we locked arms and walked together to the place of worship, then in charge of the Rev. Leonard Woolsey Bacon. There were but few worshippers there, in that strange, far-off city; but we held sweet fellowship with one another and with our Elder Brother. After lunch, by invitation of Mr. Bacon, we went out to the parsonage, and, with a few friends who gathered, held Sunday-school. Dear Mr. Haven as teacher conducted the exercises. The lesson was on God's protection; and we had a most thrilling incident occur, on this wise:

Under fire.

"We were seated under the trees of the garden, and were in the midst of a most tender and loving lesson, with our Bibles resting on our knees, looking into Mr. Haven's face, which seemed radiant with that enthusiasm that ever inspired his teachings, when the report of a gun was heard which startled us all, as it seemed close by. The next instant there came pattering from leaf to leaf over our heads the falling shot, proving the narrow escape that we had had. As our faces paled from the sense of danger, Mr. Haven, without a ruffle, calmly said, 'God will protect us. Surely we can rely on our Father's charge of us on this his holy

day, while we are engaged in his blessed service.' Not a flutter of nerve nor a doubt of mind seemed to come to him of God's care for his children. This doubly impressed me, as well as what followed. Mr. Bacon, the pastor, who sat on the steps with his boys, so soon as he heard Mr. Haven say 'God will protect us,' seized his hat, saying, 'I think, however, He wants me to help him,' and started off to find the reckless sportsman, who was so near us, but all unconscious of what he had done, and who promptly retired after the pastor's reprimand. The whole thing was a happy blending of faith and works.

Faith and works.

"I believe I never saw Mr. Haven after this Genevan Sabbath. I came back to my work, and he went home to his reward; but the memory of his faith sweetens. The touch of his hand on my Sunday-school work is felt to-day, though he is gone. I never think of him without wanting to be more like him."

A brightening memory.

Such tributes as these to the attractiveness and power of Mr. Haven's character show how much there was in it of both strength and beauty. Yet, with all this, he could hardly have been called a popular man; nor, indeed, was his superior ability so generally recognized as might be inferred from what has been truly said of him. His very devotion to the work he had in hand for the hour, and his uniform habit of doing what he deemed his

Strength and beauty.

SECTION VIII. Character and Characteristics.

duty whether it pleased others or not, caused him to seem to many an unsocial man; and although he enjoyed public recognition and prominence, he would not make the pursuit of these his occupation at any time. No breath of suspicion ever came to bring him into unpleasant notoriety; and his secular and religious activities were so varied and widely diffused that they gave him less public prominence than would have been his had his labors been in a single sphere rather than in many. But those who knew him best loved and honored him most; and a closer acquaintance with him was sure to bring to the light added reasons for giving him one's confidence and admiration. This truth is well illustrated by the following appreciative sketch of him from the pen of so discriminating an observer as President Porter, of Yale College:

Diffused activities.

A sketch from President Porter.

"I had a pleasant but no specially intimate acquaintance with Mr. Haven for several years before I was brought into confidential relations with him by an event which deeply wounded his feelings. In the communications which followed I was led to admire his magnanimity in judging of the motives of others, and his readiness to forgive the wrong which had been done to him. He was touched and wounded most deeply; but he did not forget the duties which his Master had enjoined in such cases, nor did he fail to exemplify in an eminent degree the spirit which his Master had

Magnanimity.

consecrated by his own example. It was most interesting to see this naturally high-spirited and self-relying man bend himself to the yoke of his Master in relations to others whom he had befriended, but who, as he thought, had wantonly trifled with his rights.

Always true.

"After this we were on somewhat intimate terms, and every opportunity which revealed anything of his character revealed something new of his eminently Christian temper and pervasive Christian principles. With untiring energy and elastic vivacity, with no little wit and humor, he was always true to the great law of his life—a man seeking 'first the kingdom of God and his righteousness' for himself and for others.

Many sidedness.

"I was with him for a day or two at his house, on occasion of the dedication of the church edifice in which he took so strong an interest and so laudable a pride. Seeing him then for the first time within his own home, I saw many new sides of his character—his patient and tender affectionateness, his provision for intellectual culture and activity for himself and all the members of his household, his reverent love for the aged, his youthful sympathy with the young, his sense of beauty and of humor; all sustained and quickened by devout and studied habits of family worship, and confirmed and quickened by his untiring zeal for the church and the Sunday-school, for the mission chapel at

SECTION VIII. Character and Characteristics.

home and the mission station on the prairie and across the sea.

"Some five weeks before his death, he made me a flying visit on an inclement day. The visit had been arranged chiefly for the gratification of an orphan ward, in whom I had a special interest. He spent two or three hours in showing his charge the sights of the town, notwithstanding the personal exposure which this involved. At the dinner-table he received a telegram, sent from his office, announcing that another telegram had arrived a few minutes before from London, advising the firm of an important sale that morning. Apropos to this, he informed me that it was his habit to cause advices of this sort to follow him whenever he was absent for a day or two, that he might be abreast with his business every hour. I could not but admire, as illustrating the care and grace with which he blended the varied streams of his manifold interests, the energy and many-sidedness of the head and heart of this noble-minded and tender-hearted man of affairs.

Abreast with business.

"How he sympathized with and sustained his invalid wife, but few could know. How Christian-like were his demeanor and submission when she was taken from him, none who knew him could fail to observe. When the son, on whom he had begun to lean, and who was becoming his companion and his pride, was taken, the trial, though

Tenderness and submission.

sudden, did not find him unprepared. And when he himself was called away, no man could doubt that the blessing was eminently his which meets those who, whether present or absent, labor that they may be accepted of the Great Master of the house not made with hands."

Growing old gracefully.

Although Mr. Haven was by no means an old man, and was still in vigorous health, he recognized the fact that the time might come when he could no longer perform all the duties of the varied stations now occupied by him; and he shrank from the thought of possibly being a hindrance where he had once been a leader. In a pleasant address which he made at a Sunday-school convention, not long before his death, on "A Superintendent's Duties," he called attention to a superintendent's duty of resigning his post seasonably. "It is hard," he said, "for an old superintendent to admit that he can no longer fill his place. It requires grace to point to a new and younger worker and say in a becoming spirit, 'After me cometh a man who is preferred before me.' 'He must increase, but I must decrease.' Yet that may be a superintendent's duty; and he ought to be ready for it when the time comes."

In full strength.

From *that* trial Mr. Haven was spared. He died "in his full strength." He endured in active and efficient service "unto the end." On the evening of Saturday, April 29, 1876, he led his teachers'

SECTION VIII. Character and Characteristics.

The day of rest.

meeting, as was his wont, in his home library-room. The next morning he was up early, in preparation for the enjoyments and duties of the Lord's day. But his toil on earth was at an end. His day of rest had come. Before the hour of his early Sunday-school he was asleep in Jesus. After a spasm of pain, his overtaxed heart ceased to beat. "He was not; for God took him." His death was as fitting as his life. It was just on time. There was no failing of his faculties, no wasting of his powers, no diminishing of his vital energies or of his practical efficiency to the last. It was while he stood ready to take the next step of duty in Christian service that his Master said to him, "Enter thou into the joy of thy Lord"—and a cloud received him out of our sight.

INDEX.

Abreast with business, 178.
Absent scholars followed up, 73, 74.
Activities, diffused, 176.
Address before Congregational Union of England and Wales, 129–131.
Admission certificates, 76.
Advanced methods, 15.
Adventure and daring, 93.
Aggregate of charities, 149.
"Agreeable Committee," an, 63.
Aiding in Arctic research, 109, 114.
Aiding young men, 145–149.
Alaska seal fisheries, 104–109.
All and each considered, 51.
Always true, 177.
American Bible Society, vice-president of, 128.
American Board, corporate member of, 128.
American College and Education Society, president of, 128.
American Sunday School Union, aiding, 32.
American Sunday School Union, vice-president of, 128.
American Tract Society, vice-president of, 128.
Among the records, 67–77.
Anniversary, fiftieth (Norwich Town), 7.
Anniversary, fortieth (Waterford), 13.
Anniversary themes, 83.
Anniversary, twenty-fifth (Waterford), 20.
Anonymous giving, 138.
Another's mantle, 159.
Answering prayer unconsciously, 143.
Appointed to Lesson Committee, 125.
Apprenticeship at business, 8.
Arranging International Lessons, 125–126.
Asylums, Jericho, 46.
At special services, 78–89.
Atmosphere, a religious, 162.
Attendance by letter, 31.
Attention to scholars important, 61.
Attractive teacher, an, 172.
Author, an industrious, 161.
Average attendance, 31.
Averages of attendance, class, 30.
Avoiding ostentation, 128.

Bacon's, the Rev. Dr. L. W., tribute, 171–173.
Baker's Island, 102.
Ball-playing, 63.
Banian growth, 38.
Banking and railroading, 118.
Bartimeus, healing of, 45.
Beatitudes recited, 53.
Beginning, an humble, 4, 41.
Beginning of the American Sunday-school system, 1.
Beginnings, 1–11.
Being one's self, 39.
Bell, use of the, 28.
Beneficence, training to, 32.
Beneficences, 137–151.
Benevolent societies, interest in, 127–128.
Bereavements, 169.
Bethune, Divie, 6.

Bible, the, a text-book, 34.
Bible, love of the, 162, 163, 166.
Bible reading in course, 65.
Bible reading, methods of, 51.
Bible selections arranged, 40.
Bible study, training to, 34.
Bible texts at breakfast, 162.
Bible valleys and vineyards, 81–82.
Bible words on prayer, 82.
Birth and parentage, 3.
Board of Education, chairman of, 127.
Book-keeping, 9.
Books, selection of, 42.
Borrowing for a tuition bill, 5.
Boy, a backward, spurred, 30.
Bringing sunshine, 166.
Buddington, S. O., 115.
Building Aid Cent Society, 32–33.
Burke's tribute to whalers, 93.
Burned out (Waterford), 20.
Burning of church (New London), 29, 32.
Business activities, 91–119.
Business men valuable in Sunday-school, 92.

Californian missionary, a, 143–145.
Candidacy for office, 132.
Capital at God's call, 140.
Capital diminishing, 140.
Cards, absentee, 73, 74.
Cards of notification, 55.
Carte-blanche for giving, 143.
Catholicity, 121, 122, 149.
Caulkins, Miss Frances Manwaring, 160.
Certificates, admission, 76.
Certificates, dismission, 77.
Certificates, reward, 76.
Chapel, a new (New London), 32.
Chapel, a new (Waterford), 22.
Chapell, R. H., 105, 114, 161, 169.
Chapin's, President A. L., tribute, 154–156, 165.
Character and characteristics, 152–180.
Character in perspective, 152–180.
Chart of Kerguelen's Land, 116.
Cheerfulness, 157.
Chester, Hubbard C., 115.
Childhood, importance of, 3.
Childlikeness, 164.
Chopping firewood, 4.
Christian decision urged, 34, 65.
Christmas giving, 33, 84.
Christmas offerings, 33, 84.
Christmas services, 84–87.
Church attendance, training to, 36.
Church opposition to the Sunday-school, early, 6.
Citizenship honored, 131.
City Sunday-school, a, 25–38.
Clap-trap abhorred, 80.
Class feeling promoted, 30.
Classification of teachers and scholars, 15.
Closing exercises, 28.
Colonies, various, 116.
Combination Research and Whaling Expedition, 114.
Comfort under slander, 133.
Commandments recited, 53.
Common-school work, 126–127.
Communion, preparation for, 65.
Concentration, power of, 153.
Concert, Sunday-school, 21, 26, 37, 79–83.
Concert, Sunday-school, methods of, 79–83.
Concert, Sunday-school, origin of, 79.
Concert, Sunday-school, topics of, 81–83.
Confidence essential, 17.
Congregational Union of England and Wales, delegate to, 128.
Congregational Union of England and Wales, speech before, 129–131.
Congregationalism in the United States, 130.
Connection of whaling with science, 111.

Conversation, personal, 35.
Counsel, keeping, 156.
Country Sunday-school, a, 12–24.
Covering stingy givers, 141.

Daily Bible reading in course, 65.
Day of rest, the, 180.
Death of Mr. Haven, 180.
Death of Mrs. Haven, 169.
Death of scholars noted, 44.
Dedication services, 88–89.
Dedication (Waterford), 22–23.
Deep waters, 170.
Defeated at the polls, 135.
Denominational councils, prominent in, 128.
Desk, announcements arranged for, 40.
Desk, in the, 50–61.
Desk work, power of, 50.
Desolation, Island of, 100–102.
Devotion to the truth, 163.
Diffused activities, 176.
Dignity as a leader, 51.
Disappointment in the counting-room, 9.
Disappointments met bravely, 117.
Disconnection, power of, 154.
Discoveries by whalers, 96.
Dismissal certificates, 77.
Distribution of property, 151.
Doctrinal recitations, 58–61.
Doctrines taught, 52–54.
Doing all things well, 119.
Double lines of Providence, 145.
Douglas, Miss Elizabeth Lucas, 160.
Duties of a citizen performed, 131.
Duties of scholars noted, 76.

Early home, 4.
Early hours, 35.
Earnestness as a leader, 51.
Easter services, 86, 169.
Education of young men, helping, 145–149.
Encouraging others to give, 141.
End of toil, the, 179.
Englishman, a New England, 164.
Enjoying a laugh, 63.
Enjoying self-denial, 139.
Entertaining angels unawares, 158.
Envelope system, 33.
Epistles quoted, 53.
Equitable Trust Company, 118.
European trip, 126, 170.
Example, influence of, 3.
Excused absences, 31.
Exercises, closing, 28, 61.
Exercises, opening, 27, 28, 55.
Exercises, opening and closing, 55–61.
Exercises, order of, prepared, 41.
Exercises, specimen order of, 55–61.

Faith and works, 175.
Faith in danger, 174.
Falling shadows, 169.
Family and Sunday-school co-operating, 6.
Family circle, 160.
Farm-college course, a, 4.
Farm-work, 4.
Favorite truths, 168.
Feeling like a king, 5.
Financial stress, 140.
Finding time for every duty, 126.
Fire and its lessons, 80.
First Sunday-school, 5.
First superintendency, 12–24.
Fortieth anniversary (Waterford), 13.
Fortieth report (New London), 71.
Freshness in questioning, 86.
Friend as well as superintendent, 64.

Gain in knowing methods, 39.
Garments exchanged, 158.
Genevan Sunday, a, 171–173.
Genevan Sunday-school, 172.
Genius means work, 43.
Gilead Sunday-school, 20.
Gilman, President Daniel C., 127.
Giving, a fixed habit, 139–140.

Giving better than receiving, 85.
Giving, Bible words about, 83.
Giving by proxy, 142.
Giving by will, 151.
Giving systematically, 137–151.
Giving with others, 141, 142.
Gloria Patri recited, 53, 61.
God's protection recognized, 174.
Golden text, methods of using, 54, 87.
Golden text recited, 54, 87.
Good work essential, 44.
Governor, candidate for, 132.
Great-heart recalled, 173.
Griefs, clustering, 169.
Grinnell, Henry, 114.
Growing old gracefully, 178.
Guano-gathering, 102.

Hall, C. F., 113–115.
Hall of the Reformation, 171.
Hall's first voyage, 113.
Hall's second voyage, 114.
Hall's, the Rev. Dr. John, tribute, 163–165.
Haven and Smith, 97.
Haven, Mrs., death of, 169.
Haven, Thomas Williams, 169.
Helpers, good, how to have them, 70.
Helping into the ministry, 146–149.
Helping others to help themselves, 140–142.
Helping students, 146–149.
Henry Martyn Missionary Association, 32, 83.
Historian, a local, 161.
History, influence of, 68.
Holding civil office, 132.
Home at last, 180.
Home for others, a, 161.
Home given to young men, 147.
Home parties, 62.
Home test, the, 160.
Home traits, 159–162.
Horse wanted, a, 145.
Household life, 159–162.
Household system, 162.
How to jog the memory, 173.
Humble beginning, a, 4, 41.
Hunting the sea-elephant and seal, 100–102.
Hymns, appropriateness sought in, 43.
Hymns arranged for, 40.
Hymns, new collection of, 43.
Hymns, reading in alternate verses, 52.

Imitation by other schools, 37.
Improvements adopted, 21.
In full strength, 179.
In the desk, 50–61.
In the study, 40–44.
In the wrong coat, 158.
Index of ledger record, 71.
Indexes made, 43.
Inquiry meeting, 35.
Institute work, 122, 123.
Interest in uniform-lesson plan, 124–126.
International Lesson Committee, 124–126.
Introduction certificates, 77.
Invitation to house, 49.
Invitation to teachers' meeting, 48.
Invitations to former scholars, 75.
Invitations to outsiders, 75.

Jacobs's, B. F., tribute, 166.
Jericho asylums, 46.
Joe, Esquimaux, 115.
Jogging the boys' memory, 173.
Joining the church, 11.
Judicious giving, 141.

Kane, Dr., on the seal, 108.
Keeping his own counsel, 156.
Keeping others at work, 50.
Keeping track of old members, 70.
Kerguelen's Land, 100–102, 108, 109, 116.
Kerguelen's Land, chart of, 116.
Kindliness as a leader, 51.

Labor in every department, 42.
Landscape, a tempting, 172.
Lathrop, Harriet, 6.
Lay preaching, 121.
Lease of sealing privileges, 106, 107.
Ledger record, 69–72.
Legislative service, 132.
Length of session, 28.
Lesson Committee, 124–126.
Lesson Committee's tribute, 163–167.
Letter or spirit, 150.
Letting things drop, 153.
Library, a growing, 42.
Library, selection of, 42.
Library well arranged, 43.
Lifting with others, 141, 142.
Linking the services, 78.
Lists of punctual members, 77.
Living by faith, 143–145.
London Sunday-school Union, 170.
Looking after the scholars, 62.
Looking forward, 168.
Looking up charities, 144.
Lord's Prayer, use of the, 28, 52.
Love of the Word, 162, 163, 166.
Loved and missed, 167.
Loving a laugh, 157.

Making ready, 40.
Manner in the desk, 51.
Many-sidedness, 177.
Marriage, 160.
Mayflower, voyage of the, 129.
Mayor of New London, 132.
Meeting losses bravely, 117.
Memorandum, value of a, 40.
Memorized Scripture, 167.
Memorizing secured, 53.
Methodical in everything, 43.
Methods and helps, 39–90.
Methods of Bible reading, 51.
Methods of recitation, 51.
Methods, variety in, 54.
Ministry, increase of, 146–149.
Missionary families, 161–162.
Missionary offerings, 60.
Missionary openings through whalers, 96.
Morgan, Capt. Ebenezer, 105, 115.
Morning sessions, 26.
Multiplying one's self, 50.

National Bank of Commerce, 118.
National Council of Congregational Churches, delegate from, 128.
National services of whalers, 95.
National Sunday-school Convention, fifth, 123.
Neighborhood changed, a, 18.
New home, 8.
New light on duty, 149.
New London City National Bank, 118.
New London County Foreign Missionary Association, secretary of, 127.
New London fisheries, 98.
New London Northern Railroad Company, 118.
New London Sunday-school, 25–38.
New-year's gatherings, 62.
Night work, 10.
Normal class, 15.
Normal class and teachers' meeting combined, 47.
Normal School (State), aided, 127.
Northrop, Professor B. G., 127.
Norwich Town Sunday-school, 5.
Not afraid, 174.
Notification, cards of, 55.
Notifying needed helpers, 55.

Official connection with benevolent societies, 127, 128.
One thing at a time, 153, 154.
One Word of God, the, 165.
Opening exercises, 27, 28.
Order of exercises, 41, 55–61.
Origin of International Lessons, 123.
Origin of Sunday-school concert, 79.

Originality of plans, 16.
Originating New London evening schools, 127.
Ostentation avoided, 138.
Outside Sunday-school work, 120.

Palmer, Capt. Nathanael B., 110.
Palmer's Land, 111.
Pardee, R. G., 92.
Partisan unfairness, 132–135.
Partnerships, 97.
Pastor's work for scholars, 78.
Patient continuance, 9, 24, 31.
Pattern of new methods, a, 3.
Peculiarities of the seal, 107–109.
Perkins, Francis Allyn, 170.
Perseverance exhibited, 9, 24, 31.
Persistency in attendance, 20.
Perspective of character, 152–180.
Phœnix Island group, 103.
Picnics, 62.
Pilgrim fathers, 129.
Pioneer in the Sunday-school, a, 2.
Pioneers of the sea, 94.
Plan of giving revised, 149.
Plan of systematic giving revised, 149.
Playing ball, 63.
Pleasant memory, a, 175.
Polar explorations, 109–116.
Polaris expedition, 114, 115.
Porter, President Noah, 4, 127, 176–179.
Posthumous giving, 150.
Power of concentration, 153.
Power of disconnection, 153, 154.
Power of secretiveness, 156.
Praise services, 86.
Prayer and its lessons, 82.
Prayer arranged for, 40.
Prayer for the scholars, 48.
Prayer, notification of, 55.
Prayer with the teachers, 48.
Praying for their classes, teachers, 49.
Preaching to children, 78.
Preparation looked to, 40.
Preparing for communion, 65.
Presentation of books, 65.
Primary object of the Sunday-school, 61.
Printing-press, help of, 26.
Product of the Sunday-school, a, 2.
Profitable whaling voyage, a, 98.
Profitableness of fisheries, 101.
Promoted, 10.
Providential giving, 143.
Proxy, giving by, 142.
Psalms recited, 53.
Public services, 120–136.
Pullman car, worship on, 167.
Punctuality, prominence of, 29, 30.

Quarterly reviews, 86.
Queen Victoria, tribute to, 131.
Questions from the desk, 52.

Railroading and banking, 118.
Readiness to depart, 179.
Rebuilding the church (New London), 32.
Recitations, methods of, 51.
Record of contributions, 77.
Record of fifty years, a, 7.
Records, among the, 67–77.
Records and statistics, 26.
Records made, 67.
Registration, 67.
Relief in change of work, 119.
Religion and business, 91.
Religious activities outside, 120–136.
Religious class, 66.
Repartee, keenness in, 158.
Report, fortieth (New London), 71.
Representative in Legislature, 132.
Republican candidate for governorship, 132.
Resigning in good time, 179.
Responsibilities, growing, 19.
Responsive readings, 15, 26.
Resurrection, prominence of the, 168.
Revenue, government, from Alaska, 107.

Reverence as a leader, 51.
Reverence promoted, 89.
Review, half-yearly, 86.
Review, quarterly, 86.
Review questioning, 86.
Revised plan of giving, 149.
Reward certificates, 77.
Risks, large and imminent, 117.
Russian wonder at Yankee enterprise, 110.
Ruts avoided, 54.

Sabbatical years, 21.
Schauffler Missionary Society, 67.
Schedule of exercises, 55–61.
Scholars, with the, 61–67.
Scoresby, William, and polar research, 111, 112.
Scripture lighting Scripture, 165.
Scripture readings, 29.
Sea-elephanting, 98.
Seal fisheries, Alaska, 104–109.
Sealing, 99.
Seal-killing, 107.
Secretary's importance, 67.
Secretiveness, power of, 156.
Seeing in the dark, 167.
Seeking plums, 166.
Sensitiveness of the seal, 108.
Sermons to children, 36, 78.
Service of dedication, 22–23.
Services, Christmas, 84–87.
Services, Easter, 86, 169.
Services, order of, 26, 55–61.
Services, public, 120–136.
Serving God all the week, 91, 92.
Seven-year Bibles, 22.
Sheaves in the harvest, 8.
Shipman, the Rev. T. L., 158.
Shipping guano, dangers of, 103, 104.
Simple things the harder, the, 13.
Sister's influence, a, 161.
Small wages, 8.
Sneers endured with grace, 135.
Something for all, 155.
Souls, working for, 35.
Special services, at, 78–89.
Special services, importance of, 78.
Specimen order of exercises, 55–61.
Spirit, or letter, 150.
Spiritual results, 19, 20.
St. George's Island, 106, 107.
St. Paul's Island, 106, 107.
Starbuck's report of whale fisheries, 94.
Starting one into the ministry, 147, 148.
Steam whalers, 98.
Stewardship, Christian, recognized, 137–151.
Straight forward, 90.
Straitened circumstances, 4.
Strawberries and cream, 63.
Strawberries without cream, 64.
Strength and beauty, 175.
Study, in the, 40–44.
Studying the records, 72.
Success through hard work, 41.
Summer evening parties, 62.
Sunday-school expenses met by church, 37.
Superintendency, first, 12.
Superintendency, second, 25.
Superintendent's power in the desk, 50.
Supplemental lessons, 53.
Supplying a Baptist pulpit, 121.
Sympathy with scientific research, 109.
System and consecration, 89.
System, attention to, 157.
System of records, 69–72.
Systematic Beneficence Society, president of, 128.
Systematic giving, 26, 137, 151.

Tact shown, 45.
Te Deum Laudamus used, 53.
Teachers drawn out, 45.
Teachers' institutes, participant in, 127.
Teachers' meeting essential, 44.

Teachers' meeting illustrated, 45.
Teachers' meeting, methods in, 45.
Teachers' meeting, perseverance in, 48.
Teachers' meeting practicable, 44.
Teachers' meetings, 15, 26, 44–48.
Teachers spurred, 47.
Teachers tenderly considered, 45.
Teachers urged to pray for their scholars, 49.
Teachers urged to pray with their scholars, 49.
Teachers, with the, 44–50.
Teaching methods illustrated, 47.
Tenderness and submission, 178.
Tenderness as a leader, 51.
Test of a good school, 61.
Thomson, the Rev. Dr. Joseph P., 128.
Time found, 41.
Tracts, use of, 35.
Tribute, B. F. Jacobs's, 166.
Tribute, John Wanamaker's, 173–175.
Tribute, Lesson Committee's, 163–167.
Tribute, President A. L. Chapin's, 154–156, 165.
Tribute, President Noah Porter's, 176–179.
Tribute, the Rev. Dr. J. H. Vincent's, 166, 167.
Tribute, the Rev. Dr. John Hall's, 163–165.
Tribute, the Rev. Dr. L. W. Bacon's, 171–173.
Tyson, George E., 115.

Uniform lessons, 15, 21, 123–126.
Unpromising district, an, 12.
Urging Christian decision, 34, 65.
Use of history, 68.

Vacations, 17, 32.
Valleys and vineyards, Bible, 81, 82.
Variety in work, 155.
Variety secured, 54.
Venus, transit of, 116.
Vincent's, the Rev. Dr. J. H., tribute, 163–165.
Vineyards and valleys, Bible, 81, 82.

Wanamaker's, John, tribute, 173–175.
War record (New London), 71, 72.
War risks, 103.
Waterford Sunday-school, 12–24.
Week-day workers needed in Sunday-school, 91.
Weekly class offerings, 33.
Weighed in the balances, 134.
Whale fisheries, 93–100.
Whaling combined with research, 111, 112, 114.
Whaling, rise and decadence of, 97.
Wheels within wheels, 90.
Will, its provisions, 151.
Willcox, the Rev. Dr. George B., 36, 79.
Williams, C. A., 103, 105.
Williams, Thomas W., 8, 93, 97.
Winslow, Mrs. Myron, 7.
Winter sessions, 17.
With the scholars, 61–67.
With the teachers, 44–50.
Woodworth, Oliver, 71.
Words of dedication, 88, 89.
World-wide enterprise, 116.
Worship, importance of, 26.

Yankee enterprise, 104–106.
Yielding gracefully, 164, 165, 167.
Young men helped and encouraged, 145–149.
Young Men's Christian Union, 67.

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